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AT HOME AND ABROAD

SEPTEMBER
1935

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At Home and Abroad

Representing the Home and Foreign Boards of the
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Continuing the *American Missionary* and the
Missionary Herald

Foreword

Although cover, frontispiece and editorial deal with summer conferences, our September issue, with the exception of a few articles, deals almost entirely with Mexico—the topic of mission study classes during the coming months.

There is a brief sketch of the life and work of Mr. Rembao in the review on page 426 of his book, part of the last chapter of which appears as the first article in this issue—a most important one. Mr. and Mrs. Neff are American Board missionaries in Guadalajara, Mexico. Miss Smith is project secretary of the Home Boards. Mr. Gaylord is superintendent of the Congregational Conference of Southern California. Mr. Gill is a pastor's summer assistant in Prescott, Ariz. Mr. Birge is American Board missionary in Istanbul, Turkey. Mr. Herring is director of the Council for Social Action. Mr. Zambrano is a pastor in Mexico, and an account of his activities is given in Mr. Neff's article. Mr. Spencer is pastor at Absarokee, Mont. Mrs. T. Dungan is president of the Women's Department Congregational Conference of Oregon.

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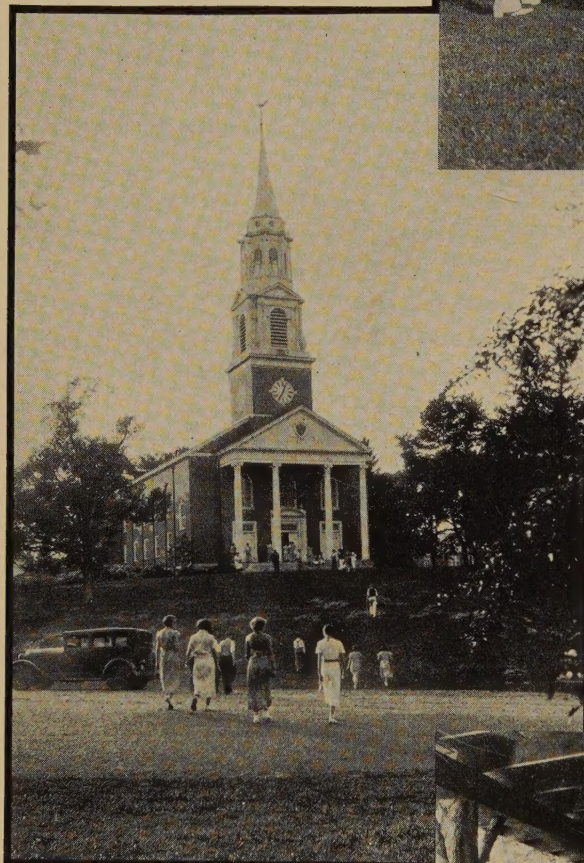
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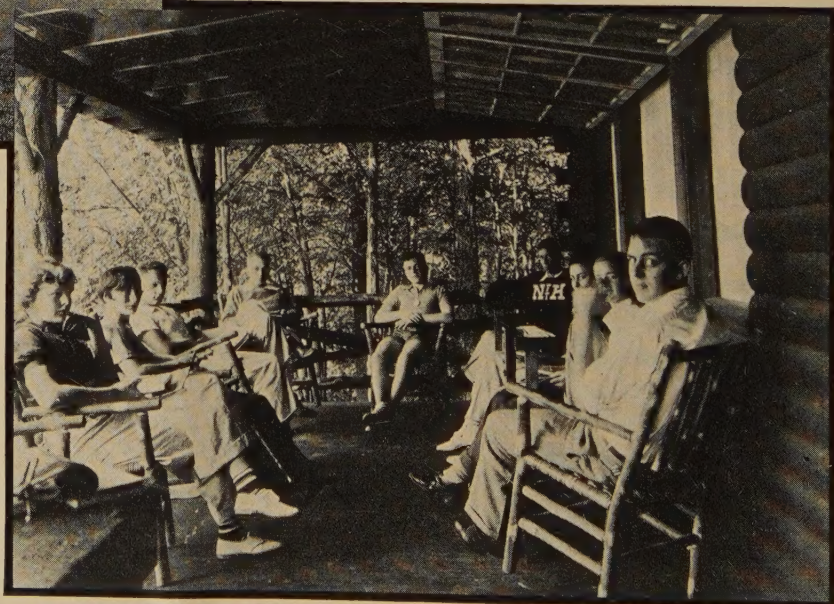
"Christian Youth Building a New World"

Fellowship crowns the enriching experiences of a summer conference, and Song is Fellowship's hand-maiden. Those who sing together learn to harmonize in other realms as well. This is the story of Storrs (Connecticut), as of every conference listed in our May issue.



God has come close to the heart of many a youth in our conferences this summer: through impressive twilight services out-of-doors, or in beautiful houses of God like this one at Storrs. And the true spirit of worship has generated a real spirit of work. But all has not been candle light processions, sunset meditations or services of worship and inspiration. Neither has it been chiefly hikes and swimming, songs and stunts, or frolics and fun in general.

Study has had its place. Classroom work has occupied the morning, and a serious attempt has been made to gain the background required for intelligent action at home after the conference. Mr. Scotford has "snapped" a class at "Rainbow," Connecticut's new college-age conference.



Missionary Education and Money

WHATEVER arouses an intelligent, zealous interest in Missions naturally receives the support of this magazine.

Particularly do we favor personal visitation; for those who can actually see the work themselves come back zealous supporters of it.

Mr. and Mrs. Franklin Warner of Claremont, Calif., immediately come to mind as exponents of this method of missionary education. How many times they have visited some home or foreign field and have returned to place at the disposal of the Fellowship their pictures, observations and inspiring experience! Now, just back from Africa, they wish to tell their story whenever and wherever time and strength permit.

And one of their most urgent desires is that others may visit some field and secure for themselves the blessings that come to those who travel. Mrs. Warner writes: "It has always been one of our hopes that we might give the thought to other laymen of the great pleasure and profit to themselves that they might have by visiting our mission work and becoming so full of enthusiasm about it as to tell those who cannot go what they have seen."

Others have recently returned from trips abroad, like Mr. and Mrs. Theodore Richards of Honolulu, and Dr. Stearns and family of Concord, N. H. Several have visited Mexico with Hubert Herring, and not a few have been guests of our homeland representatives—the Editor himself being among those who have lately been impressed by Thorsby Institute and by Southern Union College in Alabama, not to speak of other inspiring centers in the South. We unite with all such in the prayer that the privilege of personal visitation may be granted scores and even hundreds within the next few years and that our churches, men's clubs and women's associations may have the benefit of their observations and enthusiasm!

Howbeit, few, at the most, can afford to travel in person even to "fields" in America. For hundreds of our young people, therefore, the summer conference must suffice. Here many can and do expose their minds and lives to some real missionary, or to some other inspiring leader in national and international work.

The men and women, young and old, are legion whose vision has been broadened and imagination kindled, and who have found a veritable life mission as world-Christians at the summer conference. Within the past decade thousands have returned to their families and home churches to work for the Kingdom at home and abroad. Missionary Education is justified of her children.

"But of what practical use is it?" asks the Man of Affairs. And the "Disillusioned Divine" echoes, "I wonder." And the Old Timer recalls how his interest in Missions did not begin until in Sunday school he actually bought a ten-cent share in the missionary ship, "The Morning Star." And the fellow responsible for raising the money smiles and says "Amen" to that; for he has long held to the theory that when you can persuade a person to give to some project you win his interest—which is fairly sound missionary education, if our promotional friend did but know it.

Surely education must prove its power to develop a missionary mind within the Church. But such proof is impossible except in terms of life; and life has to be judged by its practical tangible output; and what is more practical and tangible than giving to the support of the out-reaching work of the Kingdom?

Education helps the youth to learn how to live; it must also train him to give—give himself AND his money. Otherwise the critic of missionary education has a right to claim that the "educated", one has little mind for the Master and His redemptive service.

But our leaders in missionary education are alive to the need. Hardly a pamphlet is issued that does not give a place of importance to Giving. Every effort possible is made to develop a sense of stewardship, to cultivate a spirit of giving, and to present projects through which missionary interest may be expressed in most practical form. And we believe that careful research would show that there are more people in our churches today who are giving than was the case a generation ago and that this was because of quiet, steady educational processes.

Serrano's Band

By Alberto Rembao

THE Sunday following the funeral of Lupita Hurtado de Mendoza, the temple of the Divine Redeemer was filled with people—the faithful, the backsliders, the sermon-tasters, the labor union men, and even the atheist, Dr. Servin Ramos.

"Truly I say unto you that there is no death." Pastor Serrano's voice flowed quietly, movingly, over the congregation. "But one must be faithful here in the valley of tears to qualify for membership in the things which are after what we call death, but which is the beginning of life, a life that is complete and eternal in Jesus Christ our Lord."

Heretofore the spiritual climate of the little church had been rather cold. The impact of sociological Christianity, that is, the lectures of Samuel Morales and the discussions of the labor men, had tended to weaken the emphasis upon religion as personal conversion and personal experience. But now, suddenly inspired by the occasion and sensing himself a real shepherd, Mr. Serrano closed his sermon with an announcement.

"Ladies and gentlemen, especially those of you who do not know Christ as a personal Savior, I invite you to the services this evening. This evening there is going to be a spiritual party in this humble temple. You will be invited to come tonight and surrender your loyalty to the Lord of Life.

"I am warning you. I would not take you unawares. If you are afraid to face the big issue of life, do not come. Furthermore, if you feel that you are perfect, do not come. Our Lord Jesus Christ comes not to the rescue of the righteous, but to the rescue of the sinners.

"And certainly I say unto you that it is a sin to remain indifferent when the very Son of God extends his arms inviting you to come. This evening is the evening! This evening there will be joy in heaven and joy upon earth. I know—I know that even now there are those among you who are eager to be saved and to become partners with the King of Kings in that wonderful work which is the salvation of the

world—the establishment of the Kingdom of God on earth."

After the service, the little group of intellectuals gathered together instinctively, as if moved by an internal force which made them realize they were one.

"I tell you, gentlemen," said Mario, "persons like Lupita make a difference in the world. It seems to me that now that she is dead she is more alive than ever. It seems to me that Mr. Serrano has read my mind. He expressed it in that sermon this morning. He has answered many of the questions which have been before me for a long time. I tell you, gentlemen, that I have been a Christian under the skin all this time. Why has not Serrano spoken before as he spoke today?"

"I know," interrupted Morales, "I know why, Mario. I think that we have been cramping him all the while with our gospel of social redemption—those lectures about social justice and the changing of the economic order. I see clearly now. We have been trying to make a socialistic club out of the church of God. I confess it humbly. I thought and still think that we have a common cause with the masses of workers.

"But now I realize, as never before, all that is involved. We cannot better the social order unless we convert individuals—leaders and led; unless we ourselves are converted. I, for one, used to think I was converted because I was a Protestant by birth and education. Now I know better.

"I tell you, gentlemen, that Serrano impressed me this morning. No, it was not Serrano. Serrano was not speaking. I am sure that he was only a tool, an instrument in the hands of God. I know now that to save others we must save ourselves first and that life eternal must begin here and now."

That evening the temple of the Divine Redeemer was packed. The Doña Matildita, the mother of seventeen Mexican Evangelicals, stared as if she could not believe her eyes.

"What," she said to herself, "is the meaning of that old bolshevik Morales sitting with the choir?" There were also a number of what she called "twice-a-year Evangelicals."

"Well, well," thought the faithful old lady, "my eyes are seeing miracles."

"This evening, dearly beloved," began Serrano, "there is going to be no sermon. We have more important business than mere preaching; there is no time for oratory tonight. Tonight it will not be I who speaks, but Jesus Christ himself. Tonight the Son of God is drawing a line upon the ground and it is up to us to take sides. We are living in a moment between two ages. The old age is fading into eternity, the new age is at hand. In this new age it is that we Evangelicals must take our stand.

"Our government has embarked on a policy of religious restriction. Our government has been moved to do this by the conduct of the prevailing religion in our country. It is up to us to show by the actual fact of social conduct that our gospel is the gospel of salvation and redemption, the gospel of liberty, the gospel of personal surrender for the sake of the uplifting of humanity.

"The time is here when we Evangelicals must stand alone, when we must rely on Jesus Christ only. Where material resources fail we must substitute for them more devotion, more enthusiasm, and most sacrifice. I say unto you that the new age is giving us an opportunity to repeat history. We in Mexico will be able to do miracles for the Lord if only we dare, if only we have pride, if only we are sure of our ground.

"Tonight I want to speak to the lukewarm, the indifferent, and the timid. To them I want to say, 'Go home. We do not want you in our midst.' The time has come when everyone must realize that coming to this church is something serious. From now on to be a member of this church is going to mean sacrifice and possibly suffering. The business of this church henceforward will be to establish the kingdom of God in Mexico.

"We're going to do it, and we do not need numbers to accomplish our end. Remember the saying of the Master: 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.' And the little flock consisted of not more than a dozen ignorant and humble

men—among them a traitor. Here, I am sure of it, there are a dozen men and women ready to die for Christ. That is enough. Let the others go."

And the little preacher went on, speaking as he had never spoken, explaining the fundamental difference between Evangelical Christianity and the prevailing religion. Toward the close he said: "Whoever wishes to come, let him surrender himself to Jesus Christ, let him change his ways, forget his past, feel ashamed of his sins, repent, and come forward. Let him surrender; and let him do it publicly in the sight of men. Let him come forward even now. . . ."

Mr. Serrano had not finished, but his pause was misunderstood by Talavera, who had been eagerly awaiting his opportunity to enter dramatically into the group to which he felt even now he belonged. He came forward, Aurora following him.

"Here I am, Mr. Serrano. I wish to do all the things of which you have spoken. Here is my wife, also. You offer exactly what we want—the heroic life, the opportunity of belonging to the little flock—and we won't be Judases either."

Then the old-timers saw again the familiar scenes of former days when there had been invitations to come forward to the altar. Brother Don Jacinto, an ex-preacher and now a small merchant, started chanting, without music, "Hoy mi Salvador me dice, hijo, toma hoy tu cruz." (Adaptation of the hymn "Where He Leads Me I Will Follow.")

And a score or so of non-Evangelicals came forward and stood reverently at the foot of the platform while the minister prayed, tears flowing freely down his cheeks. He prayed for the sinners, for the repentant, for the lukewarm, for the sheep who were wandering away from the flock, and for the sheep who were about to increase the fold.

From that day on things continued to happen at the Divine Redeemer. Mr. Serrano had formed of those who had expressed their desire to accept Jesus as their Master and Savior a class of candidates for membership in the church. He wanted to instruct them in the Evangelical doctrine for six months, but several of them, headed by Mario, protested. They were in-

structed well enough; they had attended the Sunday school for a good while; they had experienced the joy of salvation. Why should not they be taken into the church as complete members? So the minister surrendered and called for a meeting for the formal approval of the new candidates.

It was a Wednesday evening when the seventeen new members were admitted—adult men and women all of them. It was a sight worth remembering. Talavera had spread the news all over the market district, among his friends and acquaintances, that he was to become a full-fledged Christian. He had invited them to come and witness the ceremony. They came—merchants, laborers, and friends. The atheist Dr. Ramos, the theosophist Mr. Uriarte, and many others were present also.

Talavera was beaming with joy. At last he had found solidarity that was complete. There he was in front of all his fellow converts, grasping warmly his wife's hand. He was the first one to be baptized.

The next Friday there was a reunion social given by the church in honor of the new members recently received. Dr. Ramos joined Mr. Moreno, who was standing by himself near the entrance.

"I tell you, professor," said the doctor, "I am non-plused by the extraordinary event of Talavera's becoming a Christian. I know that communism is a gripping faith, but when I see Christianity triumphant in this man's soul, I say that there must be a tremendous power in Christianity."

"Of course there is," answered Moreno. "Apparently you have not noticed that the spiritual strength of communism lies not in its economic doctrine but in its Christian devotion."

"You mean to tell me that there is anything Christian in communism?"

"Certainly. That utter passion for social justice, that determination to set right a world which is wrong, that hunger for equality, that tenderness for the downtrodden, that devotion which goes even farther than sacrifice—whence do these come if not from the Hebrew prophets, if not from the Christian gospels?"

"You know, professor," said Morales, joining them, that Talavera is a wonder. Serrano tells me that he is a true pillar of the church

now, but he refuses to be given any office. He says that he is a soldier and not a general. Did you notice that he put himself down for ten pesos a month for the support of the church?

"And as for me, I think I have been mistaken in my use of the social gospel. Lately I have felt myself to be set apart through my attempt at a sociological approach. I have not done much. I wanted to impress the socialists, and the only thing accomplished was that the socialists impressed me. On the other hand, Serrano by himself has been accomplishing wonders. Look at the old church, alive and moving."

"Maybe it has not been Serrano by himself. Maybe it has been Lupita."

"But where does Lupita come in?" Then Morales hesitated a moment. "Yes, by heaven, things have begun to happen since she went away."

"But don't you see, my dear Morales," asked Moreno, "that two and two make four? Don't you see that God has his peculiar ways of doing things? Lupita softened the clay of Talavera's soul and she softened our souls also—even Dr. Ramos's. Don't you see that the spirit of Lupita, her suffering, has produced Talavera the Christian out of Talavera the communist?"

"Yes, I think you are right. I think that Lupita came here to produce Talavera the Christian. It appears now that Talavera may do for Christ that which I prepared myself to do. And look at me. I am doing nothing. I feel left behind."

The young people's society decided to have a series of lectures giving a Christian interpretation of current events, and one Sunday afternoon Professor Moreno gave the first of these, delving deep into the complexities of the social order and conversing on the necessity of diminishing personal liberty for the sake of the welfare of the group. At length he began to develop the idea of a higher discipline.

"Unless the human and the divine be friends and partners," he said, "there can be no social salvation nor any personal one. The world cannot be saved by men who are not saved; I mean, by men who have no consciousness of God. It is in Jesus of Nazareth that history gives testimony of the presence of the divine in the human at its best. In him we have the mir-

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Some

Mexican

Women

By Priscilla Neff

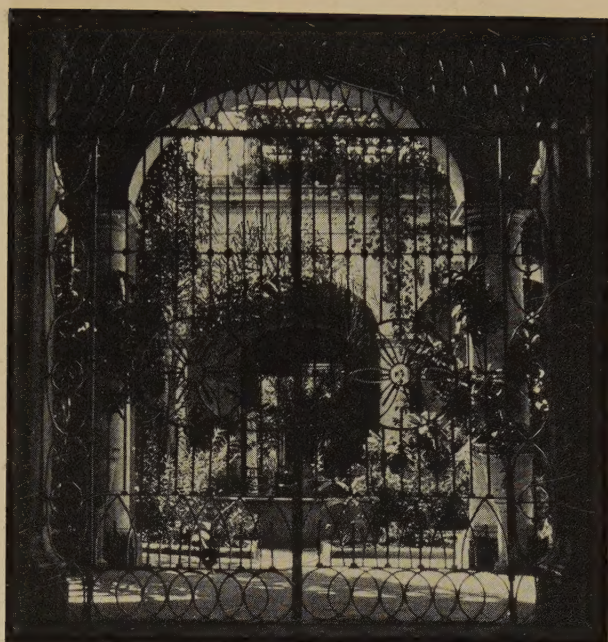
So much of the future here depends on the Mexican women, I should like to describe a few whom I have known personally.

TWO SISTERS

One morning appeared to begin work as volunteer teachers at the Casa de Buena Voluntad (House of Good Will), Sofia and Anita, slim seventeen and sixteen, shy and reticent. Motherless, their training had been left by their father, a middle-class tradesman, in the hands of his old mother, an ignorant, fanatical Catholic.

In less than a month they had become enthusiastic teachers in the nursery school and were studying the normal course with Miss Salazar. Sofia especially seemed set on fire with an inner flame. She had begun to discover her own mind, and, avid for knowledge, spent all her waking hours at the Casa, never tiring of the strenuous program which keeps the girls busy from morning till late evening. The meager library opened new worlds for her; she even rescued pamphlets and lecture notes from the office wastebasket.

Anita, less aggressive by nature, found her sphere with the children themselves, and became especially useful as a case worker, visiting the homes. Her life at the Casa seemed to bring out all her domestic instincts: she learned to love homemaking in all its aspects, and has taken over the care of her own little home.



The patio of a well-to-do Mexican home

But the grandmother, concerned over the strange change in the two girls, went to the priest, who ordered the immediate removal of the girls from the Casa, threatening refusal of the communion to the family if disobeyed.

The girls appealed to their father, who personally interviewed Miss Salazar, and, convinced she was really helping his daughters to better themselves, gave them his permission to remain at the Casa.

The old grandmother often refuses them their supper when they return home late, after teaching all the morning, studying all the afternoon, doing case study in the evening. She says she'd prefer having two prostitutes in the house than these girls gone suddenly wild for learning new ideas which may take them beyond the arms of the Church, God knows where!

The father maintains that they are old enough to choose for themselves their way of life, and if they continue to learn how to be useful, what more can he ask?

TWO MOTHERS

Up the street from the Colegio Internacional lives the Señora Matute, gentle and serene, yet keen and alive despite her quiet manner. She devotes herself to the study of political



A wife—Mrs. Camacho

conditions and of theosophy which has become for her the way of spiritual satisfaction.

Not a Protestant herself, she sent her three sons to the Colegio because she believed they would there grow in strength of character. She would tell you that from those formative years they received their greatest training in honesty. One went on to Pomona, and although eager to return to serve his own country, has remained in the States for lack of work in Guadalajara.

Now the mother has had the courage of her convictions and has sent her only daughter to the States, realizing the girl's need of broader horizons.

The Señora comes from an old aristocratic family here. Certain trouble over family inheritance which involved the higher clergy of the Church destroyed her faith in the Catholic system. It must have taken tremendous courage to become an independent thinker which meant social ostracism of a sort, for all upper Guadalajara society is a part of the Catholic system. But the Señora persisted, as she still does, in choosing her own way.

Often when she comes to my house we talk of family matters—of how children may best find themselves—or we discuss spiritual truths,

or I learn of some Mexican friend straining to find a freer and fuller life, but not knowing how to do it. Watching her quiet but persistent search to bring out the best in all around her, I find her one of my greatest hopes for a better future in Mexico.

The mother of Tomas brought him to the Colegio years ago, and ever since he has been with us, managing to send back out of his own small earnings enough to help her and his sister live. She must have married when a mere girl—a man who stayed with her only long enough to give her two children with a sad physical heritage from his sins.

The girl will never be well. All hope has centered in Tomas, and when mother and sister came to live and work at the Casa, life looked a little less uncertain for all of them. Then Tomas suddenly became critically ill. Only a boy of his strong character could have endured such suffering. His mother, never complaining, never questioning her fate or the future, stood quietly by his side, helping him through.

Fortunately the boy rallied. Back to the kitchen of the Casa went his mother to serve dinners to the school children and to help in the general housework. But no sooner had that crisis been passed when Tomas' father appeared from nowhere—very ill. Of course he was taken care of by the woman who had every right to refuse him help. She nursed him through that final suffering.

Through no fault of her own she has had to bear what most of us would call a hard and hopeless life. But she is as gentle and full of grace as though life had always been good to her. From her I have begun to learn what the women must have been like who stayed so close to Jesus that they actually walked His way and were a light to others.

A WIFE

Fanny, Abel Camacho's wife, typifies in many ways the finest elements in young womanhood here. Scarcely eighteen, she is as mature as a person of twenty-five, and is the mother of two sons.

The daughter of a woman who has been a faithful member of our mission staff for many years, Fanny seems to have assimilated in one

(Continued on page 396)

Our Spanish Work in the Southwest

By

Helen Frances Smith



Pastor Sebastian L. Hernandez of Albuquerque

THERE is nothing like travel to give one a true perspective on time and space. The Project Secretary of the Home Boards, who has lived all her life on the North Atlantic Seaboard and was brought up on the glory of Plymouth Rock and the importance of her section of the country, learned two lessons before she had been in the Southwest twenty-four hours.

After making what she hoped had been a rather effective speech beginning with the Pilgrim Fathers and going out over the Oregon and Sante Fé trails she was gently reminded "that there were folks out in the Southwest long before the oak out of which the Mayflower was built began to grow."

And—"talk about the size of the East—why we have whole counties out here larger than many an eastern state." So time and space were shattered! As she travelled over the newer trails in the Southwest and met the descendants of the Spanish Conquistadores she saw again and again the truth of these picturesque statements.

The Southwest is truly a land of great contrasts as well as of fruitful promise. Cactus plants forty feet high and citrus groves golden in the sunlight; desert land and irrigated sections; snowcapped mountains and city streets lined with date palms or olive trees; health seekers and university students; Mexicans, Anglos, Indians; wealth and poverty—all these

and more she found in that fascinating land. But nothing more intriguing than the work which our four little churches and one medical center are striving to do among the people of Spanish origin.

A recent article in the *American Magazine* by Courtney Ryley Cooper describes El Paso, Texas, as the "hot spot" of America. The hottest spot which the Project Secretary found in this border city was La Santissima Trinidad, or as it is perhaps better known, "Good Will Mission" over across the railroad tracks in East El Paso.

Here she found Rev. and Mrs. J. J. Valencia and their nine children on fire to serve their friends and neighbors. Church services, Sunday School and Young People's groups, a Woman's Society, Scout Troops, Daily Vacation Bible Schools and a semi-active playground are means by which Christian citizenship with racial understanding is being interpreted to hundreds of Spanish speaking people.

The service which the playground should be rendering has been sadly curtailed due to lack of funds to keep the equipment in good condition and to pay for the electricity needed for the floodlights for evening activities. In a land where darkness settles speedily, artificial lights are necessary for outdoor games. When the

playground is not available, the other alternative for many of the boys and men in the neighborhood is the street corner gangs.

For nearly thirty-four years Rev. Sebastian L. Hernandez has worked among the Spanish speaking people of Old Mexico, Puerto Rico and New Mexico. He is now the greatly beloved pastor of South Broadway Church, Albuquerque, New Mexico. Because he was born and educated in Mexico, he understands the needs of the Mexicans and helps them to bring reality to many of their dreams.

Let us introduce two high school girls, Soledad and Herlinda. They have recently graduated from Mrs. Hernandez' teachers' training class and now have their own Sunday School groups and are also helping in the Vacation School. After the evening meeting at which the traveling secretary was the guest of honor these girls plied her with questions about the activities of high school girls in her part of the country.

The cordial hospitality of the members and friends of South Broadway Church will long be remembered, as will the fine musical program which the young people presented. It was here that the secretary changed her name and was introduced as Elena Francesca Herrera. How much more beautiful Smith is in Spanish than in English!

Our third Spanish church is located in the

coal mining town of Gallup, N. M., with its fifty per cent Spanish population. The rest of the population is divided into twenty-six language groups many of whom work in the mines which were then running three days a week. Instead of the railroad, an arroya divides the Anglo from the Spanish section of the town.

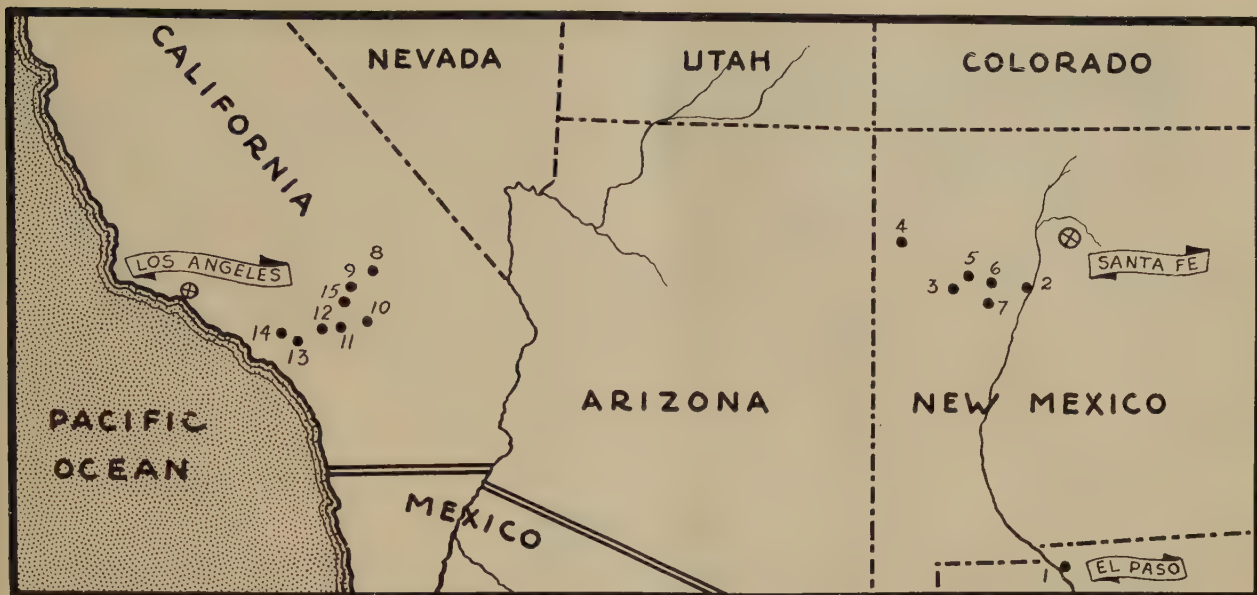
Rev. E. R. Parra is pastor here. It will not be easy to forget the trim little church and the adjacent parsonage banked with earth to prevent flooding when the arroya overflows, nor the homes we visited that afternoon, nor the impressive speech made by the nineteen-year-old Sunday School superintendent that evening as the English and Spanish churches met together. It is evident that Mr. Parra's "three-cornered program"—mental, physical and spiritual—was meeting with a splendid response.

Clustered around Mt. Taylor, 150 miles and more from Albuquerque, are many little villages or "plazas" where the ministry of our workers is reaching a more rural and isolated folk. Our fourth Spanish church, of which Rev. J. M. Moya is pastor, is located at Grant, N. M. The small building, which includes living quarters for the pastor's family, was crowded almost beyond capacity on the night of the secretary's visit. From the time she was officially greeted by José and David, two of the very young lads who had been anxiously waiting for her arrival and who did the honors beau-

(Continued on page 396)



This was my group; they had Bible work, talks on the subject of the Christian Home; made large difficult posters; taught some of the younger people; did excellent work.



Work of the Congregational and Christian Churches among Mexicans in the United States

I. Under the Southwest Conference, a missionary district of the Extension Boards, Rev. R. R. Shoemaker, Superintendent: 1. El Paso, Texas, Trinity, East, Church; and in New Mexico, 2. Albuquerque, South Broadway Mexican Church; 3. Grant, Mexican Church and Larger Parish with preaching centers and visiting nurse centers at 5. San Mateo, 6. Seboyta, 7. Cubero; also at Grant is the Plaza Health Center and Hospital, and at 4. Gallup, the El Divino Salvador Mexican Church. II. Under the Southern California Congregational Conference, Rev. Edward D. Gaylord, Superintendent, these in California: 8. Barstow,

Mexican Church; 13. Pomona, Pomona Valley Mexican Church; 9. Oro Grande, Mexican Mission and Community Center; 10. East Highlands, ditto; 11. Ontario, ditto; 12. Chino, ditto; 14. Puento, ditto; 15. Victorville, ditto. III. Under the Chicago Congregational Union, Rev. Ernest Graham Guthrie, General Director: South Chicago Mexican Church.

IV. Through coöperation with the Migrant Work Committee of the Council of Women for Home Missions, Edith E. Lowrey, Secretary, migrant work as follows:

Place	Season	Crop	Employer	Nationality	Number
ARIZONA					
*Peoria Marionette	Nov.-May	Cotton	Group of Ranchers	Mexican	1,400
CALIFORNIA					
*Mendota, Los Banos, Firebaugh, Dos Palos	Oct.-Mar.	Cotton	Group of Ranchers	Mexican, Indian White American	4,000
*Niles, Centerville, Decoto, Mission San Jose, Warm Springs, Irvington	Apr.-May	Early Peas	Group of Farmers	Mexican, Filipino, White American	1,500
*Yolo County-Sacramento area	Aug.-Sept.	Hops	Group of Farmers	Mixed Nationalities	2,000
*Kingsburg and Selma	Aug.-Sept.	Grapes	Group of Farmers	Largely Mexican Labor	
**Hemet	July-Aug.	Apricots and Peaches	Group of Canners	White American in canneries; Mexican in drying sheds	
TEXAS					
*San Juan, Alamo McAllin, Mission, Pharr, Ed Couch, Jill Bros. Camp Engleman Gardens (Hidalgo County)	Oct.-June	Truck Gardens	Group of Farmers	Mexican and few White American	
*Robstown (Nueces County)	July-Sept.	Cotton	Group of Farmers	Largely Mexican	

*Public Health and Religious Education Program

**Christian Community Center



Spanish-speaking mothers bringing babies to clinic at Plaza Health Center, Grant, N. M.

(Concluded from page 394)

tifully, to the time she left late that night she sensed not only the devotion of pastor and people, but also what the church means to them.

How they did play, sing, eat, and worship together! Again music was provided by the young people. This time Benjamin and Delia, children of the pastor, with several of their college friends, presented an unusual and beautiful program of Spanish music. Here was not only talent, but a real musical appreciation.

Across the town is the little hospital. It was Clinic Day and because we now have only one clinic a month instead of two, the patients began to arrive early. Dr. Evelyn Frisbie had driven out from Albuquerque, 105 miles away, the

night before in order to be ready for the heavy schedule.

The first patient was a small Mexican boy who was anticipating, with no real pleasure, parting with his tonsils. As there was no dust storm that day it was safe to proceed and the visitor was impressed with the deft and sure way Dr. Frisbie and Mrs. Stella Harbison, the resident nurse, went about their work. There were two such operations that morning.

Throughout the whole day Mr. and Mrs. E. J. Fraser, our genial superintendent and his wife, did the innumerable tasks which made the work of the hospital move smoothly. A continuous stream of patients came, many of them traveling in from the remote sections at the foot of Mt. Taylor. Mothers with their babies, young mothers-to-be, old people crippled with rheumatism, all mystified and perplexed, but soon reassured by the calmness and efficiency of our staff.

Here was life in the raw, with poverty and ignorance evident. Children not receiving proper nourishment because there was "no dinero"—no money—to buy fresh fruits and vegetables and other bone building foods. The end of the day found the staff weary, but rejoicing in this opportunity to help these people.

Without this 'dobe hospital with its two wards and the operating room, patients would have to travel to Albuquerque or to Gallup for medical attention. For many the long trip would be impossible. In between clinics Mrs. Harbison travels the length and breadth of the western section of Valencia County holding classes on health education and caring for the physical needs of the people who watch eagerly for her coming.

Some Mexican Women *(Concluded from page 392)*

generation so many of the things we yearn for in Mexican women. She is gentle and quiet. She never seems to hurry. And yet she accomplishes what each day requires.

She doesn't talk about child care or make theories about it. She actually lives with her children.

This past spring when her husband was going through difficult times in his attempt to fulfill government requirements for the Colegio, she remained in the background. Yet those of us

who watched saw how she helped—and even guided—when it was hers to do so.

A small patio divides our two houses, making our daily contacts intimate and realistic. The children love to be with her. And we know we have a real friend. After all, that is the important part of the life of the missionary, wherever he is—taking time to find friends and to live with them throughout a lifetime of common experiences.

Changing

Mexico *

By

Edward Gaylord



A hacienda near Guadalajara

THERE is a stronger reason for Protestant Christianity to cross the border into Mexico than simply the example of the traveler, the business man, or the Mexican laborer. That reason is to be found in the changes which are being made so rapidly in this neighboring country.

Our first thought would be that the thing which is happening in Mexico is a series of revolutions, one after the other, with no settled conditions. But that would be a very superficial reading of the events of the last two decades across the border.

Following the flight of Diaz, for so many years Mexico's dictator, have come turbulent years, but they have not been merely "sound and fury, signifying nothing." Through it all Mexico has been working, under Obregon and Calles, for a new national consciousness, and toward many great reforms.

RESULTS OF THE REVOLUTION

The new national constitution is more enlightened and liberal than almost any other constitution of any great nation. Its articles are far from being realized, but they set an exceedingly high standard of a government truly "of and by and for the people."

*From the forthcoming American Board pamphlet, *Across the Border*, by Superintendent Gaylord. Price ten cents. 14 Beacon St., Boston.

A partial solution of the land problem has been reached. Many of the communal lands, which had been confiscated and made a part of the great estates, have been returned again to the communities, or else distributed to peasant owners.

The constitution, also, has labor laws which provide for an eight-hour day, one day of rest in seven, provision for the care of women and mothers in industry, a minimum wage, labor insurance—old age, accident, and unemployment compensation. There is recognition of the right of labor to organize. These are only part of the provisions for labor in the constitution.

There have been great social changes in these twenty years. Sanitary and health conditions in Mexico have undoubtedly been very bad, but the government is giving great attention to the problems of public health, including work with children to reduce infant mortality and a fight by means of vaccination to reduce the spread of smallpox, always a scourge in tropical countries. Another fight has been against tuberculosis, to which the Mexican, through wrong diet and undernourishment, is peculiarly liable.

There has been a new interest in popular education. The percentage of illiteracy in Mexico until recently has been very large, but within this last twenty years an earnest effort has been made by the Mexican government and people

to further education. The emphasis is most of all on rural education, and new rural schools have been opened by the hundreds and thousands. They are often poorly equipped and wretchedly housed. Too often the teacher has had insufficient preparation. The government does little but furnish the salary, and a few school books. But the people are much in earnest. The education tends to be practical. Often the teacher lives on the community, which builds its own school, makes its own furniture and insists that the children shall be taught methods of agriculture, domestic science and other subjects immediately useful.

In connection with such rural education there has been introduced the so-called "cultural mission." It is a traveling group of specialists, an itinerant normal school faculty, carrying short courses directly to the rural school teachers and to the "communities." As at present set up, a cultural mission comes into a community for an institute, which lasts thirty days with a daily intensive schedule running from 6 a.m. to 6 p.m. The staff consists of so-called "experts," usually one in agriculture, one in industry, such as pottery, weaving, etc., one in the popular arts of music and drama, one in physical education, including recreation, together with one or more nurses and a social worker. The cultural mission presents one of the most constructively helpful movements in Mexican education.

Some of the most profound changes across the border are in religion. Ever since the invasion of the Spanish the dominating religion in Mexico has been that of the Roman Catholic Church. It has built beautiful churches all over Mexico, but unfortunately, the concern of the church has been too much its own aggrandizement and too little the interest of either Mexico or its people.

Indeed, the difficulty with all organized religion in Mexico is that it is *foreign*. The essence of Roman Catholicism is the allegiance of the church through all its services and all its adherents to the Pope in Rome. Too often it has connived and contrived against the government. It must also be confessed that evangelical faiths are also foreign importations.

Just now the things which are most popular in Mexico are Mexican institutions. There is a revolt against anything foreign, and Mexicans

are protesting against foreign religions whether they be directed from Rome or from a Mission Board in Boston. The agitation, however, has been largely against the Roman Catholic Church. As a result of this, for a long time the priests refused to serve and the churches were simply kept open for those of the people who would attend.

Recently, especially in the Federal District, the government has insisted that there should be only one priest or minister of any denomination for every 20,000 of population, which, of course, works great hardship to the Roman Catholic Church, and still more recently in certain states where radical forces are in control of the government the churches have been closed altogether. This is true of the states of Sonora and Sinaloa in the territory in which our Mission serves.

Yet with all the government opposition, in the attitude of the people themselves there has not been much change. When men who marched in a parade in the support of Calles in his fight against the church passed the cathedral they touched their hats as a mark of respect. In spite of the agitation in many states the mass of the people still go to the Roman Catholic churches, while smaller numbers are open to evangelical Christianity.

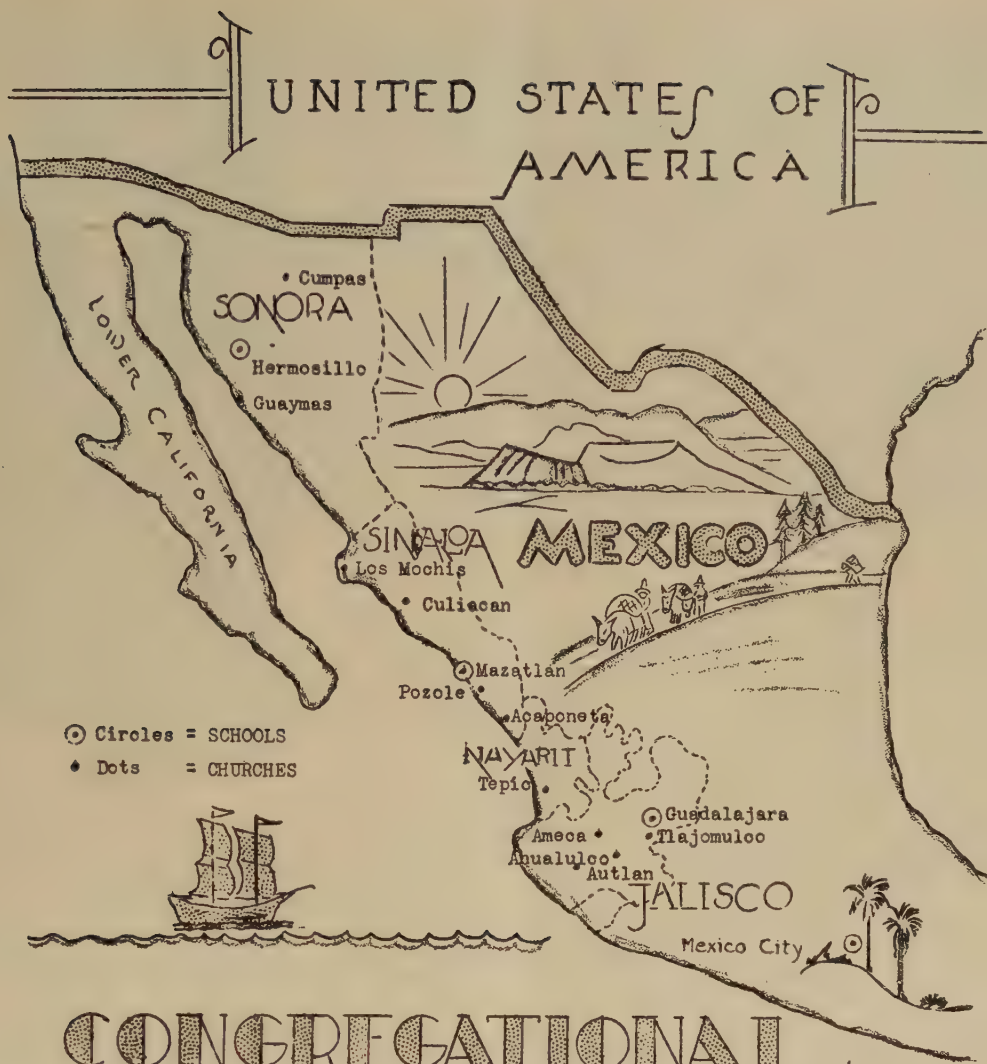
THE PRESENT SITUATION IN MEXICO

When one speaks of the present situation across the border it is wise to be modest and not assume all knowledge. The elements are so various that it seems almost impossible to generalize. The opinion seems to prevail that the present government is fairly stable.

In the attitude of the government toward religion it is equally hard to generalize. There are undoubtedly Marxists like the recent Governor of Tabasco, who is in intense opposition to all organized religion.

There are others who say they are not opposed to religion, but are bitterly opposed to religious institutions which, either secretly or openly, are working against the State. (There is no question that the long history of the Roman Catholic Church in Mexico has had a determining influence on the religious policy of the government.)

But in spite of the fact that motives are mixed there are strong influences in the gov-



ernment honestly committed to the reforms embodied in the social revolutionary party and the new constitution. And of course this has a direct influence on our work.

As already said, our Protestant churches have all been closed in the states of Sonora and Sinaloa, for these are radical states. This affects all our churches in these two states; their doors are shut and sealed, although the pastors are permitted to live in the parsonages. The same thing holds true of the work of the other denominations in states which are radical.

The extreme has been seen in the state of Tabasco, where not only have the churches been closed, but images from them have been brought out and burned—and indeed, it is reported that when the supply has given out, other images have been manufactured in order

that the demonstration against religion might continue.

On the other hand, in the states of Nayarit and Jalisco no restrictions against the church have been enforced, except that the number of ministers is limited to one to every 20,000 of the population. But in these two states our churches are open and the work is going on as usual.

When it comes to the schools, the attitude of the Federal Government is decidedly against all private education. In an interview with President Cardenas he is reported to have said that without any question the government will go farther than it has in the matter of assuming all educational functions, and that elementary education through the private schools would be eliminated. (Continued on page 406)

A Mission Station in Mexico

By Clarence Alvin Neff

THE four-century-old city of Guadalajara is most attractive with its old colonial churches and public buildings, its colorful houses and patios, its flowers; and its elevation of 5,000 feet within the tropics gives it ideal temperature conditions. If one could but forget its tenelements, the wretched level of life of most of its people!

Guadalajara was settled by representatives of the landed aristocracy, and Spanish blood and traditions are still much in evidence. Most of its 180,000 inhabitants, however, are of mixed or pure Indian descent; but there are no race barriers in social relations or to political or cultural advancement.

AMERICAN BOARD BEGAN WORK HERE 1882

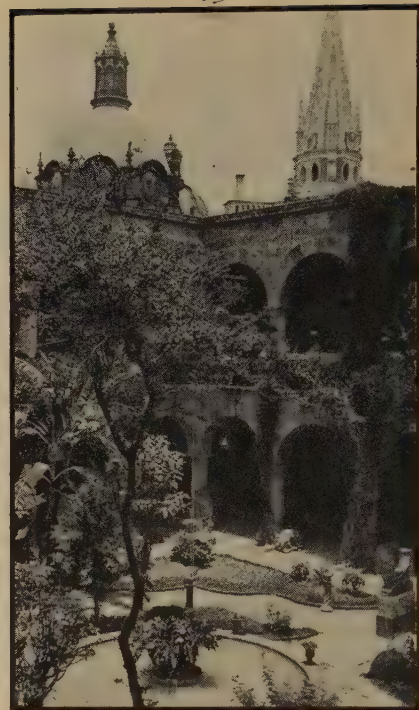
The brunt of the pioneer work was borne by Dr. and Mrs. John Howland. Until the Madero Revolution of 1910 an intolerant and fanatical type of Catholicism, supported for the most part by a sympathetic government, put difficulties in the way of Protestant efforts.

But evangelistic work was pushed forward, an attractive church building erected near the center of the city, outstations started, a creditable magazine published, and theological training begun.

Special schools for the children of the Protestant community became imperative, as their attendance at the public schools, then dominated by Catholic influence, was made difficult, if not impossible. The theological training was in 1917 incorporated into the Union Theological Seminary in Mexico City, and Dr. Howland went there to become its first president. Dr. and Mrs. Alfred C. Wright had in 1900 been transferred to Guadalajara from the northern station of El Paso.

MISSION BOARDS REDISTRIBUTE AREAS

In 1918, after the interruption caused by the Madero Revolution, the majority of the Prot-



*Patio of State Museum where the
English Forum is held*

estant boards working in Mexico, having in 1914 agreed to confine their respective efforts to certain areas, thus doing away with the previous overlapping, began to put the agreement into effect.

The Southern Methodists withdrew from their extensive undertakings in this region, leaving their school and churches to the care of the Congregationalists, and the American Board reciprocated by withdrawing from the state of Chihuahua.

The number of missionaries and short-term workers, ten in 1924, have diminished gradually until, for the past two years, Mrs. Neff and the writer have been the only foreigners left until recently, when Miss Margarita Wright, after two years as principal of the Colegio El Pacifico at Mazatlan, was transferred back to Guadalajara to give her time especially to the courses for lay workers. This has not meant that the work has been reduced, but rather that the leadership has been transferred to Mexican hands.

THE COLEGIO INTERNACIONAL

Abel Camacho, youthful principal of the Colegio Internacional, has done much to link up that institution with the life of the city. He



Colegio Internacional students 1934-1935

uses many an opportunity to show, through addresses, newspaper contributions, and conversations, that true religion, instead of being an obstacle, is in harmony with and a necessary aid to the constructive national aims of the social reformation.

In addition to his responsibilities in the Colegio, he is inspector for government night schools in the city and takes a course or two in the state university. He is in demand as a speaker before labor groups.

His tact is shown in his dealings with a certain influential local official who was showing hostility to private schools, and whom he invited to give an address at one of the Colegio functions. The official was so impressed by the school that shortly afterwards he sent his three sons to it, and became one of its most loyal supporters.

By his friendly contacts and interest in public and social questions, Mr. Camacho has won increased respect for the Colegio in the community; and when the institution found itself in difficulties over the new national legislation regarding private schools, leading city and state officials came to its rescue and urged its continuance. It was the only high school in the state, public or private, which was able to complete the school year in regular form.

The Instituto Colon, which, under the direction of Miss Margarita Wright, had been developed into the most progressive primary school in the city, had already had a promising year under its new Mexican principal, Miss Victoria

Rivera, when radical moves on the part of the state school department a year ago made it necessary to close this institution.

THE HOUSE OF GOOD WILL

Miss Ramona Salazar, with the able assistance of Miss Leonor Alvarez, a former teacher in the Instituto Colon, continues to increase and adapt the activities of our social center [see article in October, 1933, issue] which now includes a nursery school, night school for adults, scout troops for boys and girls, young people's clubs, playground, reading room, vegetable garden, camps, home visitation, and case studies.

It has encountered opposition from both official and Catholic sources, since local traditions make it difficult for people to comprehend why any group should, without ulterior motives, show such a desire to serve. If the center gets a small subsidy from Protestant sources of course it must exist primarily for Protestant propaganda!—so reasons much of the public, for the social settlement movement is little known and less understood in Mexico.

The total appropriation for the work has been less than a hundred dollars a month; but Miss Salazar has shown a unique ability in winning the coöperation of volunteer workers. Her teachers have for the most part been poor girls from the neighborhood who have offered their services without expectation of compensation.

Miss Salazar, however, with the aid of other volunteers, has been able to give them normal

training so that most of them have been able to find work in government schools or to continue their studies elsewhere.

THE ENGLISH FORUM

In addition to coöperating with these leaders, we find many opportunities to work in more informal ways in the community. Over seven years ago, we took part in starting a gathering of people of different nationalities, mostly Mexicans, who wished to hear lectures and take part in discussions in English.

This has continued to bring together an interesting group, Catholics, Protestants, and others, to hear talks on all sorts of subjects, according to the interests of the speakers available. We have an occasional presentation of a religious theme, but always without dogmatic or sectarian bias; and in our approach to our Catholic friends we always emphasize the values we have in common rather than the things that divide us.

Recently we have added occasional addresses in Spanish to the programs, a fine young Catholic physician being one of the principal speakers. Musicians also have contributed their talent to the meetings.

The Forum has done much to promote fellowship between people of different backgrounds and points of view, and we believe it has been a real influence for understanding and tolerance in the community.

We follow up the Sunday Forum with a Monday evening at home, where a small group comes to discuss more intimately the lecture of the day before, or other topics of common concern.

PASTOR ZAMBRANO

Rev. Apolinar Zambrano, seventeen years in the ministry, although not yet forty years old,

supervises an all-week program in two churches in Guadalajara, and maintains touch with two other groups in neighboring towns affiliated with the city congregation.

He administers the funds appropriated by the American Board for the subvention of the dozen churches along the west coast of Mexico, and is editor of the monthly Congregational periodical. [An article by him and his picture are on page 417.]

His genuine friendly interest in people and their problems makes him an ideal pastor, his high personal character has won him wide respect, while his eager mind and constant reading keep him growing and abreast of the times.

Our work naturally takes on special and changing forms to meet the limitations as well as the needs of particular situations. As regular school work is curtailed, and the professional minister is handicapped in some places by the closing of his church or by other restrictions, we plan to use our released forces for the training of lay workers: people who will come in from city and villages for brief courses that will help fit them for social and spiritual leadership in their communities.

As we get better acquainted with the Mexican people, we discover here and there individuals of outstanding talents and character, handicapped by lack of educational opportunities of the right sort, or pushed into the background by aggressive and vociferous self-seekers.

One of the greatest services the missionary movement can offer to Mexico is to seek out such individuals and help them to get, either in their own country or abroad, the kind of training that will equip them for unselfish service and leadership along the lines of their special abilities.



Colegio Internacional boys' Saturday cleanup



Pastor Gomez in his back patio

Turkey and the Turks

By J. Kingsley Birge

Part II: Turkish Literature

FEW Western scholars have known Turkish well enough to appreciate and exploit Turkish literature. Not infrequently what is Turkish has been described under the better known category of Persian literature.

Chodzko's interesting book, *The Popular Poetry of Persia*, devotes 414 pages to Turkish popular literature and only 33 pages to literature actually in Persian. The popular and unwritten poetry of the Turks he considers far superior to the corresponding type of literature of the Persians.

The classical literature of the Ottomans was under foreign influence, but the spontaneous literature of the people has been Turkish and has shown a freshness of feeling and a manly spirit, "a pathos, freedom, spirit, and vigor" which the Persians have not been able to emulate. It is often overlooked that Ottoman poetry has inspired the six-volume English *History of Ottoman Poetry* by E. J. W. Gibb.

EARLY LITERATURE

The first record of Turkish written literature goes back almost six hundred years beyond the founding of the Ottoman Empire. It was during the last century that the Finnish Turkologist Haykel and the Russian Radloff discovered on the banks of the Orhon River some sixty kilometers from Engiz Khan's capital, Kara Korum, in Central Asia certain tablets written in an unknown alphabet.

The honor of deciphering them finally went to Professor Thomson of Copenhagen. They were erected in the eighth century by the

Chinese Emperor in memory of Bilge Hakan and his brother, Gül Tekin, sons of the Kutluk Han whose great Tukyü Empire has been mentioned in the previous article.

From the time of the Uighurs and written in their language has come down to us a text of an epic poem giving the ancient myths of the Turkish race. This epic, known as the Book of Oguz, tells of a certain Karahan who ruled the Turks on the Golden Plain of Central Asia.

Having no heir he summoned his people for prayer. The prayer to the Turkish god Tanri, the "god of the skies," was efficacious and a miracle child came into the world. Able to talk, eat and walk almost at birth, the child chose its own name, Oguz. A child of active mentality, Oguz asked his father who this Tanri was the people worshiped. His father pointed to the steel sword hanging from his belt and said that was their Tanri.

Oguz determined to find out. At the first opportunity he took his father's sword, mounted his horse and rode into the surrounding hills. Grasping the sword with his two hands he brought it down with all his might on a black rock. When the sword broke in pieces Oguz drew the conclusion that the steel sword was no god. Investigating for himself he became convinced that the sun with its light and heat must be Tanri. But when the sun set, that seemed hardly possible. Therefore he concluded to wait, nourishing in his heart a reverence for the god who created the wonderful world, but as yet unpersuaded who and what the nature of god was.

He hunted a wild animal that was the terror of his people, and successfully killed it. He had six sons, Moon, Star and Day; Sky, Mountain and Sea, and when he became ruler in his father's place his armies led by a grey wolf, Bozkurt, gained the supremacy over all foes and established a great empire.

After the Turks became Muhammadans this story of Oguz came under Islamic influence and emerged in another form under the name Dede Korgut still continuing the old traditions of military conquests and racial supremacy.

THE ISLAMIC PERIOD

One of the earliest authentic books of the Islamic period is a great dictionary written by Mahmud of Kashgar, recently printed by the

State Press in three volumes. Although written in Arabic it is a dictionary of Turkish words as used in the year of composition 466 A.H. (1073 A.D.).

The first great work in the Islamic period directly in Turkish is the *Kutadgubilik*, a work produced among the Karahanli Turks of Transoxania, the first Turkish state accepting Islam. The meaning of the name is The Science that gives Happiness.

Written by Yusuf of Balasagun in 1069 A.D., it is in the form of a poem of over 6500 lines. Four human faculties, Justice, Prosperity, Intelligence, and Contentment, in the shape of Justice as Sultan talking with his vizier and the vizier's son and brother, discuss ethical and administrative affairs.

From the twelfth century on, Turkish literature is in no small part religious with a strong mystical tendency running through it all. Ahmed Yessen is the earliest mystic poet. Under his influence, leaders called Babas or Fathers were trained who accompanied the Turkish invasion of Asia Minor carrying with them the teachings of their masters.

Yunus Emre was the greatest to carry on this mystic tradition, and is considered today to be perhaps the greatest national poet, one who composed simply and sincerely in the dialect of the common people. In general, his verse reflects a dissatisfaction with this life and a hungering for mystic union with God. The breadth and tolerance of his sympathies are reflected in the following pantheistic lines:

"The Sinai which Moses climbed, the Mansion
built in the sky,
The trumpet which Israfil sounded, these we
have found everywhere.
The Law and the Gospel, the Kuran and the
Psalms,
The meaning in these we have found every-
where.
The words of Yunus are true, we all have said
they are sound.
Wherever you are, there is God; we have
found Him everywhere."

That he knew something of the Gospel and had caught its spirit is suggested by the following:

"Whoever throws a stone at me, let there be a
rain of roses on him.

I would lean down and kiss the foot of him who
would strike at me.

He who curses me I would always pray for him.
He who would put out my light, may God
cause his hearth to burn."

THE OTTOMAN PERIOD

The development of a classic literature in the Ottoman period under artificial Persian standards is too long a story to detain us. Imitative as much of it is, and full of Arabic and Persian words and phrases, there is still much of originality and power. One of the greatest works of the Ottoman period is the *Beauty and Love* of Sheikh Galib, written shortly before 1800.

Hüsün or Beauty is depicted as a girl, symbolizing God. Ashk or Love is a young man, representing a human soul seeking God. In the beautiful allegory Beauty first loves Love, until in response Love goes forth to find a gift worthy of Beauty.

He wanders over the earth through many dangers; at one time comes perilously near offering his devotion to one masquerading as Beauty, is warned by the Word in time, and finally is led homeward by guiding angels to find that Beauty has all the time been near him, for God, the allegory shows, is to be discovered only in the heart.

About the middle of the nineteenth century a great change took place in the development of Turkish literature. A Turk named Shinasi Effendi lived for a time in France, became convinced that in the simple and direct idiom of the French was a model which the writers of his own country should follow. He wrote articles, translated works and popularized the ideal of the natural as against the artificial.

Two other writers shared with him the leadership of this literary reform, Ziya Pasha and Namik Kemal. The latter did much not only to modernize Turkish thinking on more European standards but also to teach a patriotism which became in a measure the basis of Turkish nationalism. He took the word "Vatan" meaning Fatherland and exalted it in poetry and drama until it became the vehicle of an emotional power that helped make the Turkey of today possible.

Interest in the spontaneous, often unwritten,

literature of the common people is of comparatively recent origin. The classical literature was artificial and foreign, both in its vocabulary and literary forms. The literature of the people, on the other hand, was in a more pure Turkish and gave sincere expression to their emotional life.

The Turk loves both poetry and music. There are sections of Anatolia where it is said every young man to feel he is really grown up must have his horse, his gun and his stringed instrument. With that instrument, somewhat resembling a guitar, he plays the old familiar tunes he has learned by ear.

One of the most popular of the folk-stories of Turkey is that of Kör Oglu, the Son of the Blind Man. With a more or less common basis for the story differing versions are to be found in different parts of Turkey. Blinded by the Sultan because as Master of the Stud he presented to his master an unseemly colt, the father of Kör Oglu gave his son the young horse which became the boy's constant companion.

The story consists largely of the improvisations of Kör Oglu as he travels over the country, fights, falls in love and plays generally the part of a bandit-minstrel. Chodzko has given a complete translation in 344 pages of one version of this story in his misnamed *Popular Poetry of Persia*.

The Turk in addition to loving poetry and music is a lover also of wit and humor. A religious teacher of the old-fashioned type, Nasreddin Hoja, has become a mythological figure in Turkey. Jokes of all sorts are attributed to him. Whole books are published describing his witticisms, and everyone knows him as a national character. [See Barnum's *Tales of Nasreddin Hoja*.]

He climbed up into the mosque pulpit one day to preach a sermon. Asking the people if they knew what he was going to say to them, they naturally replied in the negative. He chided them for their ignorance of so simple a subject and left them without giving his sermon.

The next week in answer to the same question they said they knew.

"If you know what I'm going to say then there is no need of my speaking," the hoja said

as he descended and went home. The third week the people planned to be ready for any eventuality. Some said they knew; some said they didn't.

"Very well then," the hoja said, "those of you who know tell those who don't know."

THE TURKISH THEATER

The Turkish national theater has consisted of three types. There has been the Meddah, or story-teller, who sits on a raised platform in a coffee house and tells stories in which various well-known character types are imitated. On Ramazan evenings especially, when the men gathered for recreation and refreshment after the long fast all day, these meddahs held forth to the boisterous delight of the listeners.

The Kara Göz shows representing Kara Göz himself as a simple, naïve Turk, crude, but possessed of much cunning and wit, and Hadjivat, the Europeanized Turk with his smattering of culture and his affected manners, are still popular with all classes of people. From behind curtains men make the puppets act and talk. Since Kara Göz may be a boatman, a street scribe, a school teacher, a cook, an ice cream vendor, a beggar, a physician or any one of many types, the number and variety of these shows are many.

The Orta Oyunu, or Game of the Middle Space, is similar except that here real characters take the place of puppets. The crowd is seated on all sides of an open space perhaps twenty by eight feet. With little scenery other than a chair standing for a house or a mosque, the characters walk up and down and imitate to the life the various characters they impersonate.

Martinovitch's book *The Turkish Theater*, published by the Theater Arts Inc. of New York, gives both descriptions and sample translations, illustrating all of these ancient forms of the national Turkish theater.

Today, of course, as in other things, plays are being given in Turkey of a type similar to the plays of the West. In Istanbul there is a fine municipal theater where both original Turkish plays and translations of Shakespeare and other European playwrights are given.

Turkish literature also is full of proverbs called Ata Sözlür, Wise Sayings of the Fathers. There is a proverb for every occasion. "Two

watermelons cannot be put under one arm"; "Drop by drop it becomes a lake"; "The wound of a knife passes away, the wound of the tongue does not pass away"; "He who does not tell his trouble will not find its remedy"; "Intelligence is not in the age, it is in the head (Akil hashta deyl, bashtadir)." All these and hundreds more express in homely but pictur-

esque form Turkish bits of wisdom that stick in the memory.

Turkish literature is far from being dry and barren. Admittedly the classical literature of the Ottoman period was imitative and artificial. But the literary history of the Turks dates back to earlier than 1000 A.D. and it has, especially in its people's literature, freshness and vitality.

Changing Mexico *(Concluded from page 399)*

It is even possible that the government may go still further and that institutions like social settlements will also be prohibited, especially if they are occupying buildings of any size and importance. In states where radical tendencies are not so evident, and the attitude of the local officials has been friendly, the private schools maintained by the Missions have been able to remain open, but more recent agitation has closed practically all of the elementary schools.

Among these have been the school which we had in Hermosillo, and our girls' school in Guadalajara. It was possible to continue the school in Mazatlan until the close of this current school year, but it seems unwise to attempt to open it in the fall unless conditions greatly change. Our fourth and remaining school, the boys' school at Guadalajara, is continued, but only in the advanced classes.

WHY WORK ACROSS THE BORDER?

All this ferment in Mexico, with the new national consciousness, its new interest in education and in the health of the people, and, indeed, the whole revolutionary movement, with all its unrest, which seeks, deep down underneath, the welfare of the people, makes a great challenge to us.

For Mexico is our neighbor. Indeed she is our chief neighbor in North America, outranking Canada in population, though not in area. In a real sense she stands for all Latin America as well, representing another great continent, unnumbered islands of the sea and eighty million people to add to her own sixteen million.

When all this is considered, there is ample reason for us to cross the border with every influence which makes for better understanding and friendlier relations. The traveler may

go across the border to satisfy his curiosity, the American business man crosses to satisfy his love of gain, but it is the American missionary who crosses with a desire to contribute to every agency which makes for better conditions in Mexican life, health, education; and, greatest of all, a religion which is not formal, but vital.

Our Missions make great contributions. If the Roman Catholic Church has brought to Mexico beautiful structures and colorful liturgies, which make their appeal to an artistic people, our Protestant churches have brought simplicity of faith and Christianity as a way of life.

If the intense interest in education, which is the product of the last two decades of national effort, is multiplying schools in Mexico, our Protestant Christianity with its educational system has made its contribution through other schools which open not only the mind, but the heart, and seek to educate in character as well as in the sciences and the arts.

If the State and Federal rural schools are multiplied and without adequate teachers, it has been the contribution of Mission Schools to furnish teachers for these rural centers. If the government is seeking to improve the health of the people, Missions are making their contribution there also in better methods of housing and sanitation. In all these ways our Protestant Missions have contributed to our neighbor.

More than ever is our friendly service needed. If we cannot conduct our churches and schools along the old lines, we can still work through them along new lines. Our missionaries are endeavoring, through every contact, to train wise native leadership and to help our neighbor through this difficult period of change and of seeking a new life for its people.

We Study Missions Together

EACH year nearly a score of the Protestant denominations of the United States and Canada use both the same topics and the same books in their mission study activities. Here is a happy instance of coöperation in an important area of church life.

The reason for interdenominational study books is quite simple. Missions are an attempt to meet the needs of men and women living in the less favored portions of our own country or in other lands. The justification of missions lies in the conditions which they seek to remedy—such as ignorance and ill-health in Africa, the spiritual illiteracy of many isolated communities in the United States, the unfortunate effects of the caste system in India, the abnormal existence of those living in the congested areas of our cities, and so on. Although they may meet them in different ways, each denomination faces essentially the same problems in its missionary activities. The Mexican in this country is the same person when he meets a Methodist missionary as when he sits in a Presbyterian church.

Following the logic of these facts our denominations have adopted the policy of producing jointly, for each age group, what might be called "background materials." Each year's group of mission study books presents a picture of the life of certain countries and areas together with a broad view of the work which missions are attempting to do in these fields.

Each denomination then seeks to build upon this foundation by telling its own constituency of the part which this institution or that missionary is taking in the total picture. Under this arrangement the backgrounds of missionary work are presented jointly while what might be called the "foregrounds" are publicized by the organizations which are financially responsible for specific enterprises.

This arrangement has several obvious advantages. It would be economically wasteful for each denomination to publish its own interpretation of the needs of the major mission fields. Joint study books not only save money, but, because of the quantity in which they are used, it is also possible to secure better writers and to publish more attractive books at a lower price.

The Missionary Education Movement is the agency through which the interdenominational study topics are chosen and the necessary books published. It was organized in 1902 as the "Young People's Missionary Movement" for the twofold purpose of promoting missionary conferences such as those held at Silver Bay, Blue Ridge, Asilomar, Seabeck and other places, and for the production of aids to mission study.

With the multiplication of denominational conferences throughout the land in which missions are stressed the Movement's chief task has become its publication of books.

The denominational mission and educational boards have complete control of the Missionary Education Movement through the Board of Managers upon which they are represented in proportion to their income from living donors. About one quarter of the expenses of the Movement are met by contributions from these same boards.

The remainder of its budget is derived from the scanty margin between the cost of the books which it produces and the price at which they are sold, largely to the distributing agencies of the denominations. The Missionary Education Movement does not solicit financial support from individuals.

Mission study topics are chosen by the Board of Managers three years in advance of the dates when they will be used so as to allow ample time for the selection of writers and the preparation of material. These decisions are governed by two sets of consideration. "In what area are the reasons for missions in greatest need of restatement?" is one question which is always asked. This is likely to be the country which has not been studied for the longest period of time. If the principle were followed of taking up next the topic which had been neglected for the most years the result would be to establish a cycle somewhat like that of

the traditional boarding house. But this danger is avoided by asking a second question: "Is there any field in which recent developments have been so swift as to render it a compelling topic for immediate study?" In some instances announced topics have been postponed so as to make possible the early consideration of emergency situations.

The routine is further broken by the occasional introduction of "general topics" dealing with the principles behind missions rather than with particular fields of work.

The result of this process of selection is that the "frequencies" of the different foreign topics runs something like this: India, China, and Japan are studied about once in eight years, Latin America and the Near East once in ten or twelve years. Obviously the element of repetition is rather scant.

In addition to the foreign study topic there is always one dealing with home missions—but these are even more various than those concerned with Christian effort in other lands.

After the selection of the topic for a year the next step is to discover and secure the most competent writers available. This is in the hands of committees dealing with three age groups—adults, young people and children.

In recent years the tendency has been to multiply books so as to meet the specific needs of the different levels of intellectual development. The result is that more writers are needed so that the topics may be approached in different ways.

Suggestions are eagerly welcomed in the search for authors. In addition to the extremely large acquaintance of the Board of Managers clues of all sorts are followed up so as to find the right person for each task.

Writing a mission study book differs from ordinary literary work in two ways; the writer knows in advance the exact financial compensation which he is to receive, as he is paid a fee rather than a royalty based upon sales, and his book is subjected to a degree of careful checking and criticism which is most unusual.

After a writer has agreed to produce a book he is asked to prepare an outline of the proposed

volume. This is widely circulated. The comments on his plan are then gathered together and the author invited to meet with a subcommittee to discuss them. Thus is the aim of the book clarified before the actual writing begins.

When the author has prepared what he thinks to be a finished manuscript some forty advance copies are made and passed around among a much larger group for reading and criticism. These suggestions are then transmitted to the writer, and he revises his work in their light.

The result of this process is to produce books which are as nearly correct in their facts as is humanly possible and which are so phrased that they can be used by seventeen or eighteen different denominations.

These books are then distributed through the official agencies of the various denominations, together with supplementary material showing what each church is doing in the field under consideration.

Even during the present period of universal economy about 150,000 copies are sold each year of the new books produced by the Missionary Education Movement. They penetrate into every corner of the country and serve as the basis for programs in women's and young people's groups, as text books for discussion in summer conferences, as courses of study for children's classes, and for general reading.

One of the interesting signs of the times is that the distinction between missionary literature and general literature grows less and less. Missions are becoming increasingly concerned with world problems, while the general public is thinking more and more in world terms. The Missionary Education Movement is publishing an increasing number of books which appeal to the world-conscious reader as well as to the missionary minded.

As evidence of this we find mission study books appearing upon the shelves of many public libraries, while commercial bookstores are beginning to find it profitable to handle these volumes even though the margin of profit for the retailer is much less than that on most books.

America and the Americas

By Hubert C. Herring

THERE is a quaint and obstinate conceit that all Americans live in the United States, and that America comes to an abrupt end in Key West and the Rio Grande. The 120 millions who live north of those landmarks cling to the word "American," and give but scant attention to the 110 millions who live in the twenty sovereign republics, great and little, which divide among them the substantial area between San Diego and Cape Horn, a span of some 8,000 miles.

Nor do we give much heed to those Americans who live on the other side of Niagara Falls; they are dismissed and forgotten as subjects of an alien king. We have coined the term "Americanism" to cover the life and acts of the peoples of these forty-eight states, and in the process have cut ourselves-off from the other Americas and the vivid varieties of Americanism which flourish under other flags. Our America has in effect seceded from the larger America. It is not a conspiracy, but a national state of mind.

The secession will not stand. The destinies of the United States lie with the other Americas. For better, for worse—in good times and in bad—there is a destiny which resides in the Western Hemisphere which binds Americans together. We are bound with the purse-strings, if not with the affections.

We must sell the Chileans our needles and the Argentines our sealing-wax, whether we like the Chileans and the Argentines well or not at all. The Americans will buy and sell each other's wares, or else we will be unhappy indeed. Trade makes us brothers of a sort, though brothers are not necessarily friends.

There are many excellent reasons why the Americans should find common cause.

There is trade to be shared, cultivated, and increased. The mines and fields and factories of the Americas yield an abundance. The sharing of this abundance between the Americas will enrich all. The traders should increasingly serve the cause of amity.

We are generally disliked in Latin America, save in Brazil. The increase in trade waits upon many factors, not all economic. Men trade with their friends, and there is still much lacking in friendship between the United States and the Latin American peoples.

There are untapped reservoirs of cultural wealth waiting to be shared. Rival and ardent nationalisms defeat the sharing. The Latin American peoples, by and large, are vital, vibrant, aspiring. There is fire and determination among their leaders.

Poets, artists, musicians, economists, students of government, explorers of the tortuous trails of social control—all of these Latin America produces in generous numbers and encouraging quality. The very uncertainty and volatility of political and social institutions throughout Latin America furnish fertile soil for inventiveness.

Latin America possesses storehouses of old civilizations. Its society rises upon the ruins of older societies—Mayan, Tarascan, Aztec, Zapotecan, Quechuan—and the wealth of the old is distilled into the new. Latin American civilization is flavored and colored by this heritage.

The cultural pattern takes its contours from Indian king and craftsman as it does from Spanish merchant and soldier. The Indian served to fashion American life. The total of his contribution is difficult to compute, but the reality of that contribution is incontestable.

American civilization stands to gain much through the sharing of the cultural and economic life of the hemisphere. Each of the great cultural groups in the Americas will contribute—the Anglo-Saxon, the Spanish, the Portuguese, the Indian. Latin America and Anglo-Saxon America will be immeasurably enriched as they share their peculiar gifts, economic and cultural.

The Americas should find unity, for they are

(Continued on page 412)

Inspiring Prescott to Serve Its Youth

By
Clayton H. Gill



Courtesy Smoki Public Museum

Within the Smoki Public Museum

A GAIN a rough-riding Western train panted its way around the last mountain curve and ground exhaustedly to a halt. Again an utter but hearty stranger was on the station platform to meet me.

Two years ago such a person had welcomed me to the state of Montana, and one year ago another had decided I was the summer pastor of his little church in Washington after noting that no one else had deigned to alight at that particular station.

This third year the one coach train that had wound its steel-measured course between rugged peaks that rise up only in the West, the small railway station, and the friend-to-be who extended greetings and welcome were symbols—symbols of the beginning of another period of Summer Student Service.

According to its pastor, Charles Franklin Parker, the purpose of our church in Prescott, Arizona, has always been "to render service to the larger community without seeking to establish the church as the focal point of such activities."

It is in this spirit that the tasks of the summer worker are outlined and carried out. The Community Council of Youth Activities was organized in the spring of 1934 through the efforts of Mr. Parker. On the council are men who represent many phases of active life in the

city of Prescott. Its purpose is to provide a variety of activities for the youth of the city, regardless of church connection.

This is the second year that a student worker has been employed for the summer months through the coöperation of the Community Council of Youth Activities and the Congregational Home Missionary Society.

A few days after arriving, an outline and calendar of proposed community youth activities was worked out. Our plans included vacation church schools, time for assisting in the Sunday School and church services, and periodic hikes with the Boy Scout Troop and the Clubs. In addition, we planned for supervised recreation at four playgrounds scattered throughout the city, for instruction classes in tennis and tumbling, for tournaments in baseball, tennis, and basketball, and for a class in archeology, simplified for young people.

The significance of these plans lies in their community scope. It is difficult to divide them into the two classifications, "within" and "without" the Congregational church.

The vacation church school may serve as an example. The pastors of the major churches of the city agreed to coöperate with the school. It is not only sponsored by these various churches, but is, by specific statement of the

president of the Community Council of Youth Activities, a Prescott vacation church school. That is the name by which it is known, and it has lived up to the name.

Represented by the children attending are the Catholic, North Methodist, South Methodist, Baptist, Christian, Latter Day Saints, Christian Scientist, Church of God, Pentecostal, Episcopal, and Jewish faiths.

THE THEME OF THE COMMUNITY COUNCIL OF YOUTH ACTIVITIES

Its underlying theme—that of the life and culture of the Southwestern Indians—is dear to the city of Prescott. Too many localities lose their distinctive possessions through indifference. But with an enthusiasm deserving of a college of anthropologists, Prescott has delved into the rich past of local Indian culture, and much is being learned and preserved that in a few years more would be hopelessly lost.

As a result, it is possible for the vacation church school not only to further this interest, but to use many community resources in the process. When the children learn Indian dances, their teacher is one of a group who have made it their hobby to reproduce them accurately in occasional public performances. When the children make Indian pottery, designs, hogans, and pueblos, they are under the guidance of a woman who has spent a lifetime in excavation and study.

When they have their recreation period they play Indian games that have been found in collections or gathered by inquiry from local Indians. When they are ready for a field trip they may be taken to a very well furnished local museum or to Indian ruins in the vicinity.

Like the vacation school the archeology class, which is held in the Smoki Public Museum, is the result of community coöperation. This meets once a week, and its purpose is to redirect the children's interest in Indian life. It is too often discovered that valuable ruins have been rifled by "pot hunters."

There exists no very definite line between "church" and "non-church" youth activities in Prescott. The purposes of the former are correlated with those of the latter. It is the community that is the center of interest. Every provision has been made for contacting as wide

a group as possible without spreading the work over an area great enough to limit its effectiveness.

The Boy Scout hikes are designed to attract all the troops of the city, rather than only the one which is associated with the Congregational Church. The playgrounds are maintained at strategic locations in order to draw in differing cultural and racial groups. Each athletic training class has its separate meeting place. The tournaments are so organized that teams from any and all portions of the city are urged to compete.

The city of Prescott is divided into several distinct communities, each of which is conscious of its separate and sometimes competing interests. The Council of Youth Activities must reach out to all of these, it must plan its publicity to attract as many groups as possible, it must not center its efforts on one section. Rich and poor, influential and uninfluential, church and non-church people must be interested.

Boys and girls, older and younger, must find equal opportunities. A local young woman, Miss Martha Yount, has volunteered to be a full time associate worker, and has been appointed to that position by the council. She carries the responsibility for girls' activities, both on and off the playgrounds, and her success is proven by the large numbers of girls who have been drawn into the youth program.

In addition to Miss Yount and the Cummings family, a volunteer personnel has been active in many phases of the work. These people who have so freely given their time and effort represent many branches in the community. Their participation is a decided aid in increasing the effectiveness of community outreach.

WHY AN ATHLETIC PROGRAM?

Just what part of legitimate church activity do tumbling classes, playgrounds, baseball leagues, basketball tournaments, and tennis meets occupy? If they are to be used merely in order to advertise the church, it does not seem that the purpose is sufficient. When an athletic program becomes no more than a lure or a publicity stunt, it loses much of its value.

If the Prescott Congregational Church were to take the initiative in forming a Council of



Ready for a home run

Youth Activities, and then to hold an everlasting grip upon it in order to capitalize, it would be to the detriment of the church's influence in the community and should be.

The real reason for the summer youth activities program is that the city of Prescott has been in need of an activity program for young people; one planned for the entire community. In filling this need, the church has stepped into the field as a demonstrator. People need to be convinced, so this summer and last have been experiments, the results of which the people are gradually learning.

If and when it is possible for secular organizations to carry on a better youth activities pro-



Scene from the children's parade on July 4, put on by the C. C. Y. A.

gram, the work will be turned over to them. That which can be accomplished by the church is, after all, limited; and if it is no more than a good demonstration, it will be worthwhile. Our purpose is to prove to the city of Prescott the need of even a more complete youth project.

During the week prior to this writing, the city council of Prescott voted to push the playgrounds—to have weeds cut, grounds levelled, and to provide necessary equipment. It also voted to apply under the WPA for two full time trained workers in the field of youth activities, to be employed for the twelve months of the year. Real progress is being made.

America and the Americas *(Concluded from page 409)*

bound together by a common political history. These peoples of the New World were all subjects of the Old. All were caught by the same passion for freedom. All fought that they might be free. All give at least lip-service to the democratic ideal. All professed to be done with the errors and tribulations of Old World statecraft. That the performance, North and South, has not measured up to the profession is true, but not conclusive.

The Americas may still prove that they have profited by the follies of Europe, that they are capable of finding common ground for international coöperation, that they can establish in

the Western Hemisphere a zone of sanity from which older errors may be effectually excluded. This dream was shared by Thomas Jefferson and Simon Bolivar. It has not been realized. Killings in the Gran Chaco and Leticia and Nicaragua belie it.

The dream will not down. There are sober citizens in the twenty-one free and sovereign republics of America who dare to hope that there is intelligence enough, imagination enough, conscience enough to contrive means whereby a new and fairer civilization, in which free peoples will cut a new pattern of international association, can be achieved.

(From his Renascent Mexico)

Mexico is in my songs.
Most cruel sweet is she . . .

And one day you will know her,
Friends of another land.

Jaime Torres Bodet

A New Year! A Great Task!

(A devotional service remembering "The Code.")

By Mrs. T. Arthur Dungan

Introduction:

The summer is gone. We are home again from mountain and ocean. Old friends compare notes about vacation experiences. We are back again at the place we left last spring—or are we? The church building seems a little different. Maybe it was newly decorated while we were away; or possibly we see more clearly the need of new paint! There are new faces in the audience. Here is a new neighbor. One or two of our best workers have moved away! We had almost forgotten there were so many calls made upon us to help carry on the many-sided work of the church. Before us is another year of work and play. Ahead are new joys and new sorrows, problems and blessings we have not seen before. Still we know:

"These as they change, Almighty Father! these
Are but the varied God. The rolling year
Is full of Thee."

Prayer:

"We thank Thee that Thou hast been our help in ages past, and that we have good reason to hope for Thy help in ages to come. We thank Thee that we will not come up against a stone wall where progress stops. We thank Thee for a chance to help ourselves, for strength through incentive and through the vision of things that appear before us daily. Put into the hearts of men the love of beauty, that they may go singing into the great highway of life. Grant to us the spirit of the great endeavor, that we may see its source, and be led to that place in life where we shall find ourselves assigned." (*What He Lived By*. Prayers of Edward Ince Bosworth.)

What is the "Great Task" of the new year? J. A. MacDonald has said:

"The Glory of the Twentieth Century is that all the world has been made a neighborhood; the Tragedy of the Twentieth Century is that all the world has been made a neighborhood before the peoples have learned to be neighborly."

Song: "Where Cross the Crowded Ways of Life."

Scripture: Luke 10:29-37.

When will we learn the lesson of neighborliness? This is our "Great Task." Today we are praying our Father that he will help us to meet the challenge of our "Great Task"; meet it with devotion and prayer, but meet it also with service, with sacrifice, and with deeds. Let us here and now, together and individually, plan and pray that we may accomplish this task.

In the moment of silence may we pray God to arouse interest in each and every woman in our church. In this silence let us each one definitely consecrate ourselves to bring certain women of our acquaintance into our women's organization during the coming year.

Silence.

Response: Hear our prayer, Oh Lord.

Let us again in silence pray God that He will guide each woman in our church to work intelligently toward the accomplishment of the "Great Task." In silence let us each one make definite personal vows of stewardship of spiritual resources.

Silence.

In the silence, let us each one make definite personal vows of stewardship of personal resources.

Silence.

In the silence let us each one make definite personal vows of stewardship of material resources.

Silence.

Response: Hear our prayers, Oh Lord.

We have made our vows; we have asked God's blessing; now WE MUST ACT. We will meet disappointments; we will have seeming failures; but we will help the church accomplish its "Great Task" if we refuse to be discouraged, "pray without ceasing," and continue: "not slothful in business: fervent in spirit: serving the Lord."

Song: "Fight the Good Fight with All Thy Might."



acle of the ages; that is, God incarnated, eternity given form in time."

The university students present listened attentively to the teaching which to them seemed unique. Professor Moreno was presenting a Jesus who was not now the teacher of ethics nor the founder of a religion, like Mohammed or Confucius or Gautama; not now an example of goodness, but Goodness itself; reality itself, given form in a human vessel.

After the lecture there came the forum and the usual questions. Morales rose to ask a question, but what he did was to make a speech. His faith, he said, had for some time grown faint. He had succumbed to the impact of his environment, but now he was sure of his ground again. Certainly he was a socialist, but socialism was not everything.

"At its best, he said, "socialism will give us social justice. But social justice is not enough. We shall need, after justice is attained, personal betterment and personal regeneration. These can be had only from Christ. That is why I am a Christian."

A student rose to ask the lecturer whether, in the light of present conditions, with the government proceeding to nationalize education and to diminish the range of religious activities in general, Protestantism could be good for Mexico. Was it not a religion like Roman Catholicism, like Mohammedanism?

"No," answered the lecturer, "there is a difference. Evangelical Christianity, as distinguished from Roman Christianity, does not depend on a human machine, but rather on the individual conscience for guidance and counsel. The road to God with us is not through a church, not through a sacrament, not through a priest, but directly through Christ, who is the link between humanity and divinity. Evangelical Christianity is a way of life which makes it possible to begin the life eternal even here on earth."

"Do you think it is worth while to try to keep up such a weak enterprise as Evangelical Christianity? By that I mean a Christianity which because of its small numbers is unable to compete with the Catholic Church."

"Numbers," answered Moreno, "do not tell the story of any historical process. The physical weakness of Evangelical Christianity is a point of strength. We are not many, some sixty thousand or so.

"But our smallness is the littleness of the yeast that leavens the whole lump. Evangelical Christianity will yet leaven the social processes in Mexico. It will teach the leaders that bread is not enough; that the soul, like the stomach, needs sustenance. It will teach men in Mexico to sublimate their selfishness, making them realize that an enlightened self-interest carries one to altruism."

"I tell you, Ramon, here is a religion that appeals to me," remarked a free-thinking student to his companion.

Several months passed. The Roman Catholic hierarchy began its protests against the anti-ecclesiastical regulations established by the federal government. They were indignant against the amendment of Article 3 of the Constitution which made elementary education a state function, thus crippling the tremendous grip of the Roman church on the masses.

The Protestants, too, found that they must suffer as a result of the regulations. Evangelical schools were closed and the preaching of the gospel curtailed. Mr. Serrano called a meeting of the principal members of his church.

They discussed the issue and were unanimous in taking their stand with the government. They realized that for the government "religion" meant the Roman Catholic church. They knew that that church had been the eternal enemy of all liberal governments in Mexico. Serrano and his followers had faith in their government—this government which wished to establish justice, to uplift the downtrodden, to educate the masses, and to give them land.

But the financial needs of the church could not be ignored. The brethren were poor and the expenses heavy. Mr. Serrano contemplated the possibility of taking up some outside employment if things grew worse. But Talavera protested.

"You must do nothing of the kind," he said, "you are our spiritual leader. You are our expert in the things of God; you need time to relax, to be at ease, and to have dreams and communion with God. I, for one, am ready to give my last cent to the cause. I have an example to follow. Jesus Christ, my Lord, gave his all for me. Also I have another example. I saw a mere girl, Lupita Hurtado de Mendoza, give all her fortune for her cause in New York, and that cause was communism. Shall we spend less for a greater cause, even the cause of our Lord?"

And Serrano said, "Brothers, money is secondary. I would rather have men and women with me than money. I tell you that better times are ahead. Perhaps it has been our Father's good pleasure to give us the Kingdom in this town, in spite of our littleness and in spite of our weaknesses and our sins. A dozen men and women—you, Mr. Moreno, you, Mr. Morales, you, Mr. Talavera, and Mrs. Talavera also, and you, and you—we are enough to turn the world upside down if only we keep on believing and working, if only we hold fast the torch and keep it on high for God and his Christ."

John Dillingham Goes to Lincoln Academy

AFTER thirteen years of faithful service during which two modern buildings have been erected and the work of the school advanced in every way W. Edward Ricks has felt it wise to resign the principalship of Lincoln Academy at King's Mountain, N. C., because of ill health. He expects to regain his strength through the cultivation of a near-by farm.

The successor to Mr. Ricks is John Dillingham, head of the Department of Religion and Social Science of the Tennessee Agricultural and Industrial College of Nashville.

Concerning his early days he writes: "I was born at Leeta, Mississippi. At nine months of age I was given to my maternal grandmother. As she was poor I was not permitted to finish the elementary school until late in the adolescent period.

"At the age of seventeen I went to Memphis to work my way through school. I worked and lived with white families who took an interest in me and helped me. During these years I not only worked my own way, but also sent a part of my limited funds to my grandmother."

From Memphis Mr. Dillingham went to Shaw University, where he secured his Bachelor's degree in 1925. For the next three years he was one of the student secretaries of the national Council of the Y.M.C.A. During this period he married and visited Europe.

This was followed by a year as director of religious activities at the State College at Montgomery, Ala. Mr. Dillingham then entered the Divinity School of Yale University, where he earned the degree of Master of Arts in 1931.

After another year with the Alabama State College he went to Nashville to the position which he held until called to Lincoln Academy. In May of 1935 the Association Press published his first book.



Mrs. Dillingham (Geraldine Satchell) was born in Atlantic City, where her father was a minister. She graduated at the head of her class from a grammar school where she had had only Negro teachers, "with honor" from a high school where she had only white teachers. She then proceeded to Oberlin where she received her Bachelor's degree in 1923.

After two years of teaching she married. Since then her activities have run parallel with her husband's. While in Nashville she has maintained a "model home" which was used as a retreat by students desiring Christian fellowship. The occupation which she most delights in is counseling adolescent girls. Other interests are creative writing and dramatics.

Mr. Dillingham has described the purpose with which he and his wife go to King's Mountain in this fashion: "I hope to make King's Mountain the Northfield for Negro youth in the South—by stressing Christian character in the school, by continuing to make the grounds and buildings attractive for religious conferences, and by developing a place of beauty and rest for summer visitors. In every way possible we hope to make the school a real center of the life of the community."

Lest You Forget!

IF you forget there will be a gap in the line—the line of the American Board's summer appeal. Seventeen hundred friends have sent gifts (before August 15). We need double that number. We estimate that \$31,002 from individual friends is needed to close the year on September 7 without deficit. That was done last year and many rejoiced.

If the Board's friends rally now we can come through to Success. We need a large number of new gifts. You are helping through your church, but will you send an extra gift to the Board *now*? Will you speak of this to friends who could help achieve the results? Forty per cent of the givers thus far have increased the amount of their gifts over last year's.

What a happy outcome for our beleaguered missionaries—no further cuts from America—the chance to win back lost ground.

D. B. E.

Program Pointers for the Pilgrim Fellowship

By Harry T. Stock

A COLLECTION of excellent material is now ready for the interdenominational movement, "Christian Youth Building a New World." Seldom have there been such excellent resources for young people's groups. Pastors, counselors and young people, and officers of youth groups should secure the following from the Pilgrim Press.

1. *Group Action in Building a New World*, P. R. Hayward. Discussion of method, of how to take hold of the program in class, department, or society. 15 cents.

2. *A General Guide to Youth Action*. H. T. Stock. 64 pages of discussion material on the nine projects of "Christian Youth Building a New World"; Developing a Program of Personal Religious Living; Helping Other Young People To Be Christian; Assisting in Bringing About World Peace; Working to Help Solve the Liquor Problem; Helping to Build a Christian Economic Order; Providing a Constructive Use of Leisure Time; Being Christian with Other Racial and Cultural Groups; Preparing for Home and Marriage; Developing a Christian Type of Patriotism. This is the basic booklet which every young people's group in every Protestant church should use this year. We hope that an effort will be made to have every delegate at the summer conferences purchase a copy. In these conferences it can be used in the courses which deal with social issues. The first two sections will furnish enough material for a week's course on personal religious living. 25 cents.

3. *Youth Action in Personal Religious Living*. How to use the Bible, how to use the devotional period, other aids to religious living. 15 cents.

4. *Youth Action in Building a Warless World*.

The emphasis is upon action. 15 cents. About 24 pages.

5. *Youth Action in Breaking Down Barriers*. Racial and cultural problems. 15 cents.

6. *Is War the Way?* J. L. Lobingier. Pilgrim Press. 25 cents. An excellent discussion booklet, written with summer conferences particularly in mind and to be recommended for class and society use—excellent for the "average situation." This is a companion booklet in the series of which the following two are the first publications: *A Program Guide for Young People*, and *What Shall We Do about Missions?*

7. *Follow Me*, a monthly devotional magazine, written for young people from twelve to seventeen years of age. The magazine will supply a page of devotional material for each day, including Scripture, prayer and meditation. Different authors will prepare the material for various months. Annual subscription, 75 cents; 5 or more copies to one address, 60 cents each, for a year's subscription. Sample copy, 10 cents.

8. *Christian Youth in Action*, Frank W. Herriott. The home missionary book for the year. It is a collection of thrilling accounts of what American young people are doing and can do. 60 cents.

9. *The Ghost of Caesar Walks*, H. S. Leiper. A study of nationalism in its present-day aspects. A most useful book to study in preparation for the peace plebiscite. 35 cents.

10. *A Book of Prayers for Young People*, R. K. Morton. A collection of prayers prepared by the minister of the Congregational church at Rockland, Mass. 75 cents.

Books on Mexico

For the year that is just beginning there is a wealth of interdenominational missionary material published by the Friendship Press (Missionary Education Movement). On the Foreign side this year's theme is Latin America, with special emphasis on Mexico. On the Homeland side the theme is Pioneering in Home Missions, the special application for children being Mexicans in the United States. All of the materials are now ready and may be ordered from the Pilgrim Press, 14 Beacon St., Boston, or 19 So. LaSalle St., Chicago.

FOR ADULTS

1. *That Other America* by John A. Mackay. (Cloth \$1.00; paper 60 cents). A book on the culture, social changes, and problems of Mexico and South America together with a discussion of Protestant Christian missions.

Understanding Latin America by Arthur M. Sherman (25 cents) is the title of the leader's course based on this book.

2. *Toward a Christian America* by Hermann N.

Morse (Cloth \$1.00; paper 60 cents) describes the changes in the home missionary task and types of pioneering needed today.

How Fares the Church in America by Kenneth B. Miller (25 cents) is the title of the leader's course outline based on this book.

3. *Women Under the Southern Cross* by Margaret R. Miller (Cloth \$1.00; paper 50 cents) is not an M.E.M. book but a publication of the Committee on the United Study of Foreign Missions. This describes the social conditions of South America, with particular reference to the life of women and girls.

FOR YOUNG PEOPLE

1. *Christian Youth in Action* by Frank W. Herriott (Cloth \$1.00; paper 60 cents). This book reflects the critical situations in American life thus indicating changes in home missionary emphasis and gives concrete illustrations of what young people's groups are doing.
What Will You Do About It? by Sue Weddell and Frank W. Herriott (25 cents) is described as "a guide to action" and is for the young people to have and use themselves.
2. *Lupita* by Alberto Rembao (Cloth \$1.00; paper 60 cents) is a portrayal of modern Mexican youth as influenced by such conflicting forces as Christianity, Communism and the recent social revolution. This is an unusual reading book.
3. *The Quest for Gold and God* by Winifred Hulbert (25 cents) is a leader's guide for a young people's course on Latin America. Members of the class ought to have access to *Lupita* and also to a new source book entitled *Latin American Backgrounds* by Winifred Hulbert (Cloth \$1.00; paper 60 cents).
4. *The Ghost of Caesar Walks* by Henry S. Leiper

(35 cents). While this new course unit is not on either of the themes of the year, it does deal with a most timely question, the conflict between nationalism and world Christianity.

FOR THE JUNIOR HIGH SCHOOL AGE

1. *The Flying Boat* by Robert N. McLean (Cloth \$1.00; paper 60 cents). An interesting story of Rosario and her flying boat, the scene being laid in California, Arizona, and Mexico.
Mexican Journeys by Alfred D. Heininger (25 cents) is the leader's course for a class using this book. *The Flying Boat*, however, is recommended as a general reading book.

FOR JUNIORS

1. *Over the Mexican Border* by Mildred Hewitt and Margaret L. Thomas (Boards \$1.00; paper 75 cents). A teacher's book for a junior group studying Mexico. There are units on the home, the country, vocation, and education, together with worship and background material.
2. *Jumping Beans* by Robert N. McLean (Boards \$1.00; paper 75 cents) is a twelve-session course on Mexicans in the United States published six years ago but recommended for use this year.

FOR PRIMARY GROUPS

1. *Around a Mexican Patio* by Ethel L. Smither (Cloth \$1.00; paper 75 cents). This ten-session course contains a continued serial story about children from Mexico and from the United States. It includes valuable source material and general information about the people and the country.
2. *Rafael and Consuelo* by Florence C. Means and Harriet L. Fullen (Boards \$1.00; paper 75 cents) is on Mexicans in the United States. Although published six years ago, it will be widely used this year.

Brother Alejandro

By Apolinar Zambrano

THUS he is affectionately called by his fellow members of the Guadalajara Congregational Church. He is of the peasant type, having been born on one of the smallest ranches in this state.

Nine years ago he came to Guadalajara, hoping to find some remedy for an illness from which he was suffering. The result was that he not only regained his health, but found the Gospel also. Since that time he has been a volunteer preacher, proclaiming everywhere the Christian message.

Illiterate when he came, he used the Bible as his first reader. He learned to write by copying words



Mr. Zambrano and Brother Alejandro

from the scriptures. He made his living in the streets as a cobblestone worker; and when this occupation no longer yielded enough to support his family, he took to selling baked sweet potatoes in the morning.

With his tiny savings he paid his own way to neighboring towns, traveling as far as seventy-five miles from Guadalajara to teach the Gospel. Now that work is so scarce that he cannot save anything, he is receiving a little from the church to pay for these trips.

Due to his work we have two new congregations—one in the village where he was born, and the other in the large cotton factory community at Juanacatlan. This latter place he visits every week, conducting regularly a Sunday School. He keeps on visiting other villages, and in his own home in the city holds services with his neighbors. Sometimes he is stoned and insulted, but he is never discouraged.

During last year's rainy season he was out of work; so he took the money which the church allowed for his visit to Juanacatlan, and gave it to his family, while he himself went the twenty miles to that place on foot, leaving the city at four o'clock in the morning, so as to reach the factory community in time for Sunday School at eleven.

We did not know of this until some time afterwards. Then we tried to find some additional help for him; but he said he was quite happy with things as they were, since the necessity of walking gave him an opportunity to talk with burro drivers and other pedestrians whom he met on the road.

Brother Alejandro is an inspiration—humble and serene, without pretending to know much, he works for his living, proclaims the Gospel and reads his Bible—which he knows better than many who have had more opportunity and time to study it.

A Scouting Week in Montana

By Walter L. Spencer

IT HAD rained for nearly a week. The Pastor looked out upon the drizzly scene with a worried frown.

"I surely hope that this spell will be over soon," he remarked to Mrs. Pastor. "The camping trip will be spoiled, and the Scouts have been looking forward to it all winter."

"They might go a week later."

"Yes, but that would run into the time we have scheduled for the vacation school. Well, I'll do some more work getting ready, and live in hopes."

The Pastor went to make up his bed-roll. There were more blankets than usual. The season was late and the spot in the mountains selected for the camping site was high. Snow would be near, though it was about the end of May. Soon the blankets, extra set of clothing, socks, etc., were in a tight roll, roped up in a "tarp." On the desk in the study was the roll of boys who were to go. With each name was a list of provisions that the boys were to bring. Parents were too poor to furnish cash for purchase of groceries, but butter, meat, eggs, milk, potatoes and other provisions were produced on the ranches from which the boys came. Others brought home-baked bread, cake, and cookies. Still others furnished "spreads" in the form of jam, jelly, or sirup. Not a large amount remained to be purchased from the grocery store. This might suggest a hard times trip, but the fare at camp would be plentiful and wholesome.

On Sunday, the day before the Scouts were to start on the trip, the rain was heavy and lasted most of the day.

"Even if it did clear up so that you could go

tomorrow, could you get your truck over the muddy roads?" asked a neighbor.

"I believe so," was the reply. "The highway will be good, and most of the roads in the mountains will be rocky, so the footing will be good."

The next day dawned without a cloud in the sky. Final preparations for the trip were rushed to completion. The truck was loaded with the bed rolls, "grub stake" and other articles necessary for camping. The boys climbed up and the journey began. At a stopping place the boys climbed down and filled their pockets with small rocks. It was bad for the woodchucks along the road from then on. A dog, charging out upon the truck was met with a volley that sent him yelping for cover.

The road became steeper. In due season the United States Forest Reserve boundary was passed and the familiar reminders, "Put Out Your Fires," put in their appearance. As the road wound its way higher into the mountains, the snowdrifts ventured out from deep places of shelter and extended white arms down the mountain sides. The camp grounds were free from snow, but drifts were in the woods, near by.

"You will want to hustle now, fellows" remarked the Pastor, as soon as the truck was unloaded; "be sure to get your beds rolled out before dark."

The sun had ceased shining in the canyon and the air was chilly. The Scouts were on the Assembly grounds, known all over Montana as "Camp Mimanagish." The boys were to do a good turn for the camp. The committee had decided to put a fence around the camp grounds, to keep out the sheep

which are driven through on their way to pasture on the U. S. Forest.

A short distance from the grounds were corral poles, cut the year before. These were to be brought out. There was no horse to skid them through the timber, but a rocky creek bed made a firm roadway for the truck, even though said roadway was flowing with water several inches deep. So the next morning, and the next several mornings, after "Scouting Study" was done, the boys went to work.

The week of glorious days soon passed. There was time for trout fishing, hiking, games, and the other things dear to the heart of a Scout. The trip out was uneventful. The Pastor breathed more than one sigh of relief. No accident had occurred. The bandages and the first-aid kit were unopened. Later on in one of the vacation schools, a boy just under Scout age was asked what he wanted most to do. He wrote in reply, "The thing I want most to do is to go camping with the Scouts."



Secretarial Side Lights



The Associate Director of the Council for Social Action

ALFRED SCHMALZ is a quiet man who quickly inspires confidence. He believes emphatically in the church.

"I would not be attracted to the Council for Social Action if it were a secular organization," he stated. "My purpose is to integrate it into the life of the church in every way possible. We must start from the teachings of Jesus, but we should carry these principles out into the concrete situations which the life of the day offers us and then see what they mean to us.

"Today the key frontier of life lies in the realm of economics and social relations. Here the church can do much to save us from chaos and confusion. Although it oftentimes seems to be moving very slowly, the church enjoys a clearer understanding and a greater freedom of utterance in these areas than any other large institution. There are a surprising number of realistic sermons being preached on the subject of war in our churches today.

"Provided that we are willing to exercise tolerance, patience, and reasonableness we can lead our people far. Of course there will be misunderstandings, but these will not prove disastrous if we meet them in a Christian spirit."

Mr. Schmalz came to his new position on July 15 from the pastorate of the Plymouth Church of Belmont, Mass., a suburb of Boston. He was born in Weehawken, N. J., in 1904, while his wife grew up in Hoboken. He graduated from Princeton in 1924, and then attended Harvard Divinity School (which he picked because it did not use the word "seminary" in its title) for a year in the endeavor to find out if he wanted to enter the ministry. Concluding that he did not, he entered business in New York City for a few months, but registered an even more emphatic negative on that as a calling. At this time the call of the ministry became too dominant



to be denied longer and he entered Union Seminary, where he received the degree of Bachelor of Divinity in 1928.

The following fall he became pastor of Plymouth Church in Belmont, a congregation which had received missionary aid continuously since its organization in 1899. During his seven-year pastorate the congregation multiplied and attained to self-support.

Mr. and Mrs. Schmalz have two children, aged two and a half and three and a half. So as to be near their families they have taken up their residence in Montclair, N. J. Except for the seven years near Boston, New Jersey has always been their home.

The division of responsibility between the Director of the Council for Social Action, Hubert Herring, and the Associate Director remains to be worked out in detail, but the expectation is that Mr. Schmalz will look after the details concerning the activities of the Council so that its work will go forward consistently at all times. He will also share in its general direction.

New Leader at Blanche Kellogg Institute

IN MISS MARY ALICE LAMAR the American Missionary Association has found a woman whose past experience and graciousness of spirit have given her a remarkable preparation for the leadership of Blanche Kellogg Institute.

Miss Lamar was born in Texas, where she served her apprenticeship as a teacher. She was educated at the Scarritt Training School and the George Peabody Teachers' College of Nashville, Tenn.

From 1918 to 1930 she was a missionary in Brazil. During this period she served as both teacher and principal of girls' schools in Rio de Janeiro and Bello Horizonte which were similar in aim to Blanche Kellogg Institute. Few American women have been welcomed to more Brazilian homes than Miss Lamar.

Upon her return to this country in 1930 she spent a year as dean of women at Southern College, Lakeland, Fla., and then entered Teachers College of Columbia University, where she received

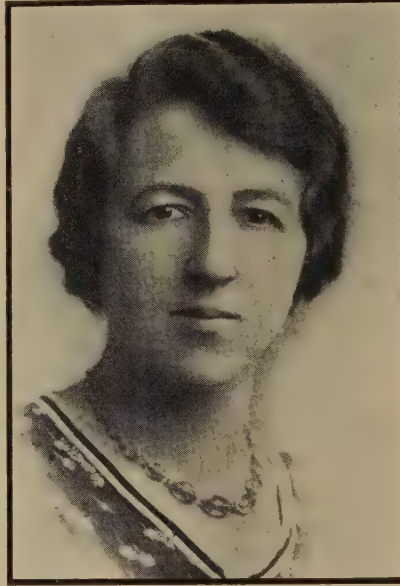
her Master's degree two years ago last June.

For the past three years she has been the social director of the Whittier Hall unit of the women's dormitories of Teachers College, where she has had great success in an informal type of personnel work.

Miss Lamar incarnates the finer graces of the South. She likes people, and understands them. Her sense of humor is equal to all occasions. She knows both the problems and possibilities of the missionary school in a Latin land. She already possesses a rare skill in dealing with the Latin temperament.

Her fluent command of Portuguese will render the mastery of the kindred Spanish tongue an easy matter. There will be no sudden changes at Blanche Kellogg, but in a short time her spirit can be trusted to make itself felt through-

out the school. In a quiet and unassuming way Miss Lamar will make a place for herself in Puerto Rico.



Some Mexico Mission Dates

1846—Melinda Rankin of New England talks with returned soldiers from the Mexican war front and resolves, God helping her, to do what she can "for the enlightenment of her (Mexico's) long neglected people."

1852—Begins her Bible work at Brownsville, Texas, and opens school for Mexican children there.

1860—Learns of President Juarez's proclamation of religious freedom in Mexico, and opens work herself in Matamoras, across the Rio Grande from Brownsville, two years later.

1865—Moves to Monterey, the capital of Nuevo Leon, and establishes a permanent Protestant mission in Northern Mexico.

1872—American Board establishes mission to Western Mexico at Guadalajara, Jalisco, through Rev. J. L. Stephens, Rev. and Mrs. David F. Watkins.

1873—Miss Rankin transfers to American Board her work and property in Monterey.

Woman's Board of Missions (Boston) sends

Miss Caroline E. Strong of Connecticut to Monterey.

1874—Stephens is assassinated in March at Ahualulco, Jalisco, following months of violent opposition and bitter persecution on the part of the fanatics.

On Christmas Day of this year fifty-six are added to the church, many from Ahualulco itself; and a few months later there are "increasing opportunities for preaching" and a "growing number of inquirers."

1877—The "mission to Northern Mexico," received from Miss Rankin, is transferred by the American Board to the (Northern) Presbyterians.

1881—The Board decides to "reorganize and reconstruct" the Mission to Western Mexico centering at Guadalajara.

Mr. and Mrs. Watkins join the Methodists South, who enter Guadalajara.

1882—New Congregational work starts up at Guada-

- lajara under leadership of Rev. and Mrs. M. D. Crawford, Rev. and Mrs. John Howland, and Miss Belle M. Haskins. More emphasis is laid on education (both sexes). Also in this year a new "Northern Mexico Mission" is established by the Board at Chihuahua through Rev. and Mrs. James D. Eaton. Woman's Board of Missions re-adopts Mexico as a mission field—Mrs. Howland being supported by the women of Connecticut. Woman's Board of Missions for the Interior takes up work in Mexico, supporting Miss Belle M. Haskins of Kansas at Guadalajara.
- 1883—A Sunday School paper, "*La Estrella de la Manana*" (The Morning Star) begun by Mrs. Howland. In 1885 this was merged in "*El Testigo*" (The Witness), edited by Mr. Bissell and later by Mr. Howland. This was a sixteen page, illustrated bi-weekly paper that was continued until the Mission was temporarily closed in 1916.
- 1884—Girls' School opened at Guadalajara by Miss Haskins. (Followed in 1901 by Miss Alice Gleason.)
- 1885—La Barca Station opened in Jalisco by Rev. and Mrs. Henry M. Bissell of Guadalajara. Parral Station opened in state of Chihuahua by Rev. and Mrs. Alden B. Case and Miss Elizabeth Keyes of Chihuahua station. Hermosillo Station opened in state of Sonora by Crawfords transferred from Jalisco. Mr. Howland opens training class for boys and young men at Guadalajara.
- 1886—Miss Isabella Ferris opens school at Chihuahua. (This reorganized in 1894 as the Mission's normal school by Miss Mary L. Hammond from Guadalajara, under name of "Colegio Chihuahuense.") Parral School begun by Miss Elizabeth Keyes. (Later it is called "El Progreso" under Misses Nellie O. Prescott and Mary Dunning who had been at Chihuahua. (Still going under Southern Methodists.)
- 1890—Theological Training School opened at Ciudad Juarez (on Mexico side of Rio Grande, opposite El Paso, Texas) by Rev. A. C. Wright who with Mrs. Wright joined the Northern Mexico Mission in 1886. (The next year the school was moved across into El Paso.)
- 1891—El Fuerte Station, in the state of Sinaloa, is opened by the Bissells transferred from Jalisco. Rev. Otis C. Olds moves into Cosihuiriachic in Chihuahua. Board consolidates the two Mexican missions into one, called the "Mexico Mission."
- 1895—Rev. and Mrs. H. T. Wagner transferred from Guadalajara to Parral later to Guerrero and finally to Hermosillo for "itinerant work along the West Coast."
- 1900—Theological Training School moved from El Paso to Guadalajara and given name "Colegio Internacional." (This is still going, though not as a seminary.)
- 1908—Corporation formed in Mexico to hold property under Mexican laws.
- 1914—Famous interdenominational conference at Cincinnati, Ohio, composed of secretaries and missionaries representing Protestant Boards at work in Mexico. Decision in favor of assignment of territory for "primary responsibility for evangelization and education" with consequent exchange of property below the Border.
- 1917—Congregationalists give up Chihuahua to Methodists South, latter turn over West Coast to Congregationalists, including work at Culiacan and Mazatlan in Sinaloa. Methodists leave Jalisco. Union Theological Seminary opens at Mexico City, Dr. Howland being first president. (Seminary still going.)
- 1918—"Instituto Corona," for girls, reopened at Guadalajara under the Woman's Board of Missions, continuing also the "Colegio Chihuahuense." The school takes the name of "Instituto Colon" under Miss Mary Long and later Miss Margarita Wright. (Closes in 1934 because of Mexican laws.) "Instituto Corona" opened at Hermosillo by Woman's Board of the Interior, Miss L. Frances Smith being in charge. (Closed in 1934 under Mexican laws.)
- 1922—School at Mazatlan taken over by Woman's Board for the Pacific and named "El Pacifico." (Closed 1935 because of Mexican laws.)
- 1928—Southern California Conference receives from the American Board administrative control of all work and workers below the Border, exclusive of the Union Seminary, etc., in Mexico City—the Board continuing its financial support of the work. This is done in the hope that such close contact with the work in Mexico will increase the interest and gifts of the churches of Southern California in the work of the Board in all parts of the world. It is also expected that more and better work can be done in Mexico by the people of California than could be accomplished by the administration of the Board in Boston, partly because an inspiring sustaining fellowship between missionaries and churches will be developed through such close contact.

Needless to say, space has not permitted our recording the names and contributions of several more missionaries who from time to time have served with fidelity and distinction the evangelical cause in Mexico. Such, we mean, as Rev. Harold Barber and Barbara Howland Barber of Mazatlan; Professor and Mrs. Louis B. Fritts of the West Coast and Guadalajara;

Miss Julia T. Wagner of Mazatlan; and Professor Leavitt C. Wright and Marion Howland Wright of Guadalajara.

Nor have we mentioned the Mexican leaders themselves without whom little could have been done during these sixty-one years of trying work since Stephens was martyred.



Introducing the Wahkondah Camp Girls of the Northfield Women's Conference as they met July 9 to give moral support to Margaret Dow who was about to be commissioned in Sage Chapel that Tuesday afternoon as member of the North China Mission of the American Board.

The participants in the commissioning service are grouped in the center. Miss Dow is standing between the two men, Rev. Henry L. Ballou (center) of Chester, Vermont (father of Earle Ballou, Secretary of the North China Mission, with whom Miss Dow works) and Rev. Ralph O. Harpole (pastor of Miss Dow's home church, Park Place Congregational, Pawtucket, R. I.) who offered the prayer of consecration. Just over Miss Dow's left shoulder is Secretary Ruth Seabury of the American Board, who presented the commission, and over Mr. Ballou's right shoulder is Mrs. Alice Browne Frame of Peiping, who "welcomed" Miss Dow.

Miss Dorothy Dawes, who pledged the support of the Pawtucket church, can be seen at Mrs. Frame's right, just above "Aunt" Helen Frances Smith (leader of the camp), who stands at Mr. Ballou's right. Miss Ellen Barrows, the one chosen to pledge the support of Wahkondah, stands at Dr. Harpole's left.

"What an opportunity we have!" said Miss Dawes to Miss Dow. "You in China and we in Rhode Island, working together in love, and going forward with faith to help permeate the life of the world with the spirit of Jesus!"

Joint Home Boards and New England Regional Meeting

FRIDAY, OCTOBER 18

- 2:00-5:30 P.M. Meeting of the Board of Directors of the Home Societies
 8:00-9:30 P.M. Meeting continued
 6:00 P.M. Annual Meeting of the New England Regional Committee

SATURDAY, OCTOBER 19

- 9:00-11:00 A.M. Business Session of the Home Societies—Central Church
 Registration of all Delegates
 Conference Theme: Home Missions Today and Tomorrow. The Church of Christ Ministering in the Spirit of Christ to Every Form of Human Need. Rev. James F. English presiding.
 11:00 A.M. Conference Opens
 11:10 A.M. Address of Welcome — Rev. Arthur H. Bradford
 11:20 A.M. Response—Rev. James F. English
 11:30 A.M. Announcements and Business
 11:40 A.M. Enduring Motives for Christian Missions — Rev. Jay T. Stocking
 12:15 P.M. Worship—The Passing and the Permanent—Rev. John Gratton, Chaplain
 12:30 P.M. Adjournment

SATURDAY AFTERNOON

- 2:00 P.M. Worship—The Torment of the Difference—Rev. John Gratton
 2:15 P.M. Progress in Interdenominational Cooperation—Rev. Herman N. Morse
 Open Forum
 3:15 P.M. Education without Segregation —President Buell G. Gallagher
 The Testimony of a Nine-Year-Old Southerner — Miss Marguerite Davison
 A New Vision for an Old Task —Mrs. Samuel W. Keck
 4:15 P.M. Simultaneous Meetings — I. Methods in Women's Work, Mrs. N. B. Hobart, Presiding; Forum Conducted by Mrs. Mary D. White and Mrs. David E. Brown; Address by Mrs. Samuel W. Keck. II. Session for Laymen, Donald A. Adams,

Presiding. How Much Do We Need the Church?

- 5:15 P.M. Adjournment and Recreational Hour

SATURDAY EVENING

- 6:30 P.M. Fellowship Banquet, Biltmore Hotel—Admission by Ticket, \$1.50 per plate
 Address — Rev. Fred Field Goodsell

SUNDAY MORNING, OCTOBER 20

- 11:00 A.M. Service of Worship at the Beneficent Congregational Church, conducted by Rev. Arthur E. Wilson, Pastor
 Conference Sermon — God's Country: The Persistent Expectation of the Church—Rev. Edward W. Cross*
 Sacrament of the Lord's Supper, Conducted by Rev. John Gratton, Chaplain of the Conference, and Rev. William Horace Day, President of the Home Societies

SUNDAY AFTERNOON

- At the Central Congregational Church
 2:30 P.M. The Christian Religion and New Social Orders—Professor Arthur E. Holt
 Open Forum on the Church and Social Action
 3:45 P.M. Social Action and Foreign Missions—Rev. Ray E. Phillips
 4:45 P.M. Social Hour, Central Church Parish House
 5:00 P.M. High Tea Served by the Women of Central Church

SUNDAY EVENING

- At the Central Church, Mrs. N. B. Hobart, Presiding
 7:30 P.M. Worship—The Method of the Master—Rev. John Gratton, Chaplain

*We regret the mistake in our August issue announcing that Dr. Calkins (instead of Dr. Cross) would preach the sermon at Providence for the Home Boards.

Greetings from the Providence Plantations—President Clarence A. Barbour
Religious Experience and Missionary Mindedness—Rev. Raymond Calkins

MONDAY MORNING, OCTOBER 21

- At the Central Church, Rev. William Horace Day, Presiding
- 9:00 A.M. Worship—Our Great Expectation—Rev. John Gratton, Chaplain
- 9:15 A.M. Presentation of Report of the Regional Committee on the Functions of the Local Association
- 9:30 A.M. A View of the Home Field. Speakers Introduced by Superintendent Edwin C. Gillette
- I. In the Southwest — My Lucky Thirteen Years on the Border — Rev. R. R. Shoemaker
- II. In the West and Northwest — Western Missions

Carry On—Rev. John C. Blackman

Congregational Leadership in Christian Education—Rev. W. R. Kedzie

- III. In the Southeast—Sharing with the Sharecroppers—Rev. Alan T. Jones
- Challenging Opportunities in the Southern Convention—Rev. Stanley C. Harrell

11:00 A.M. Recess

11:15 A.M. Interdenominational Coöperation at Government Projects East and West—Rev. Ernest M. Halliday

11:45 A.M. The Creative Genius of the Negro. Professor James Weldon Johnson

12:30 P.M. Adjournment

MONDAY AFTERNOON

2:00 P.M. Final Business Session of the Home Societies in Central Church

Young People's Rally

At the Beneficent Congregational Church,
Mr. Porter Bower, Presiding

SATURDAY AFTERNOON AND EVENING OCTOBER 19

- 3:00 P.M. Worship — Conducted by a Group of Young People from the Congregational Church of Bristol, R. I.
- 3:20 P.M. The New World and the New Person—Professor Robert Seneca Smith
- 4:45 P.M. Messages from the Front, by Rev. Alan T. Jones, Missionary for Church Extension Boards in Georgia; President Buell G. Gallagher of Talledega College; Miss Marguerite Davison, Young People's Worker for Church Extension Boards in the Southeast
- 5:30 P.M. Adjournment

6:30 P.M. Supper and Social Gathering—Admission by Ticket—60 cents per person

Greetings from Representatives of the Young People's Groups of New England

7:45 P.M. Worship—Young People of the Smithfield Avenue Congregational Church of Pawtucket. Music by Male Choir

8:00 P.M. What about War?—Paul Harris, Jr.
Open Forum

9:00 P.M. Brothers — Dramatic Presentation by Rhode Island Young People's Groups

Joint American Board and Mid-West Regional Meeting

Tentative Program

MONDAY, October 21, 1935

- 10 A.M.—4 P.M. Pre-Session Meeting of Mid-West Women State Presidents
- 7:30 P.M. Pre-Session Meeting of Mid-West Regional Committee
- 7:30 P.M. A Retreat: Missionaries and Secretaries of the American Board (first session)

TUESDAY MORNING, OCTOBER 22

- 9:00 A.M. Retreat: Missionaries and Secretaries (second session)
- Pre-Session Seminar for Men—Rev. H. D. Davies, Regional Secretary, Presiding
- 9:30 A.M.—12 M. Dealing with practical problems, especially for laymen, with the subject Untapped Resources
- Pre-Session Seminar for Women—Rev. Helen Street Ranney, Associate Regional Secretary, Presiding
- 9:30 A.M.—12 M. Dealing with problems of leadership in the woman's work and with practiced methods

TUESDAY AFTERNOON

- Rev. Rockwell Harmon Potter, D.D., President of the American Board, Presiding
- 2:00 P.M. Greetings—Dr. E. A. Thompson, Pastor of Entertaining Church
- Response—Mrs. A. W. Palmer and Dr. Rockwell Harmon Potter
- 2:20 P.M. The Enlarging Horizons of Home Missions—Rev. M. Russell Boynton, D.D.
- 2:45 P.M. Doorstep Home Missions—Rev. L. M. Isaacs, Michigan
- 2:55 P.M. Forum, led by Mr. Isaacs
- 3:15 P.M. Special Music
- 3:25 P.M. Address—Rev. Ray E. Phillips of Johannesburg, S. Africa.
- 3:50 P.M. Forum, led by Mr. Phillips
- 4:10 P.M. Vespers—Rev. T. K. Vogler of Duluth, Minn., Chaplain
- 6:00 P.M. Laymen's Dinner—Rev. Ray E. Phillips, Speaker (Donald Adams in charge)

TUESDAY EVENING

- Dr. Potter, Presiding
- 7:30 P.M. Music by the Park Church Choir
- Devotional Service
- 8:00 P.M. Address—Rev. Frank Laubach, Ph.D., from the Philippine Islands

WEDNESDAY MORNING, OCTOBER 23

- Dr. Potter, Presiding
- 9:00 A.M. Business Session of the American Board
- 10:00 A.M. American Board Seminars: Conducted by the Field Committees of the Board, dealing with actual problems. Delegates choose field of special interest in China, Japan, India, Islands, Africa, Near East
- 11:30 A.M. Worship Service—Rev. T. K. Vogler

WEDNESDAY AFTERNOON

- Mrs. Albert W. Palmer, Chairman, Mid-West Regional Committee, Presiding
- 2:10 P.M. Social Action—A Panel Discussion by Laymen—W. J. Hamilton, Presiding; Frank McCulloch, F. J. Newey, Judge John V. Sees, Mr. Henry P. Chandler, Preston Slosson
- 3:00 P.M. Forum
- 3:30 P.M. Music
- 3:40 P.M. The Sum of It All—Professor Arthur E. Holt
- 4:00 P.M. Moving Pictures
- South Africa—Ray Phillips
- Our Indian Work—Philip Frazier
- 5:30—7:30 P.M. Fellowship Dinners:
- World Travelers' Dinner—Dr. Frank G. Smith, Vice-Chairman, Mid-West Regional Committee, Presiding
- Young People's Dinner—Miss Ruth Seabury, Educational Secretary, American Board, Presiding

WEDNESDAY EVENING

- Dr. Potter, Presiding
8:00 P.M. Processional of the Missionaries
Introduction and Greetings —
Dr. F. F. Goodsell
8:45 P.M. Annual Sermon — Rev. Russell H. Stafford, D.D., of
Boston, Mass.

THURSDAY MORNING, OCTOBER 24

- Professor A. E. Holt, Ph.D., Vice-President of
the American Board, Presiding
9:00 A.M. Business Session of the American Board
9:30 A.M. Address: Aaron McMillan,
M.D., of Africa
10:00 A.M. Address: Mrs. Franklin Warner
10:45 A.M. The New Deal for the American Indian — Commissioner
John Collier

- 11:15 A.M. Forum, led by Mr. Collier
11:30 A.M. Worship Service—Mr. Vogler

THURSDAY AFTERNOON

- Mrs. Franklin H. Warner, Vice-President of
the American Board, Presiding
2:00 P.M. Address by Dr. F. F. Goodsell
2:45 P.M. Forum
3:10 P.M. Music on the Organ
3:25 P.M. Address by Rev. Clarence McCall of Micronesia

THURSDAY EVENING

- Dr. Potter, Presiding
7:30 P.M. Devotional Service
Music
8:00 P.M. Missions and the Church in the
World—Dr. Ivan Lee Holt,
President of the Federal Council of Churches



Book Chat



The Unfinished Story of Whitman

Next year the centenary of the beginnings of the Oregon Mission of the American Board will be celebrated. We shall live over again the story of the call of the Oregon Indians; the response of the Board and the churches; the long and perilous journey of the Whitmans and the Spaldings; the establishment of the Waiilatpu Mission at what is now Walla Walla, Washington; the famous ride of Whitman and the massacre of that strenuous pioneer and his beautiful wife.

A fitting preparation for the celebration would be the reading of President-Emeritus Penrose's recent book, *Whitman: An Unfinished Story* (Whitman Publishing Company, Walla Walla, Washington, \$2.50 post paid.) He relates the story of Waiilatpu; introduces us anew to Eells, the educator of the old Oregon Mission and the founder of the memorial institution which rose, as it were, from the grave of Whitman; describes the ups and downs of the "Seminary" in the early decades—and its near extinction in the late seventies; dwells upon its miraculous resuscitation in the early eighties; and enlarges upon the work of construction that he himself was called upon to perform during the forty years of his own presidency.

As someone has so well said, the book is "History, Romance, Adventure, Tragedy, and Biography, delightfully blended in a continuous narrative, written with distinction and charm, and enlivened by touches of humor and pathos." We covet for the book a wide reading.

E. F. B.

Alberto Rembao's Book

Lupita: A novel of Mexico in Revolution, by Alberto Rembao. Foreword by Dr. John A. Mackay, Secretary of the Presbyterian Board of Foreign Missions. Dedicated to President James Arnold Blaisdell of the Claremont Colleges. Published by Friendship Press, 150 Fifth Avenue, New York. Price: \$1.00, \$.60 paper.

John Mackay, who writes the foreword, says that this book is a transcript of the titanic spiritual struggle now going on at the heart of the Mexican nation and calls it a tale "in which the chief forces that are bidding for the soul of Mexico move in personalized form across the revolutionary stage." To him the value of this picture is greatly enhanced by the fact that the author himself is a distinguished son of Mexico and a child of the revolution.

Alberto Rembao was born in the state of Chihuahua, Mexico, and has been several times referred

to in *THE MISSIONARY HERALD* in the past as a "product of the American Board." He graduated from Pomona College in 1921 with Phi Beta Kappa honors and immediately returned to Mexico where he served for three years as Principal of the Colegio Internacional at Guadalajara under the American Board. He then took graduate studies at the Pacific School of Religion in Berkeley, Calif., at the University of California and at Yale. In 1928 he was asked by the Foreign Language Information Service of New York to become Chief of its Spanish Bureau. Since 1931 he has also been editor of *La Nueva Democracia*, a monthly journal in Spanish, published by the Committee on Coöperation in Latin-America, headquarters in New York. He is also a lecturer on Latin American subjects in the Kennedy School of Missions of the Hartford Seminary Foundation.

He writes with "magnificent poetic diction, wide culture, sensitive understanding and burning spiritual passion." We have a suspicion that the story he tells is one in which he himself figured. We quote elsewhere in this issue from his last chapter. We do so in the hope that many of our readers will thereby be induced to secure the book and thus get deeper into the psychology of the "revolution" in Mexico, and of the small but virile group of Protestants there.

Reading Latin America's Mind

John A. Mackay's rare combination of a philosophical mind with the heart of an evangelist has supplied him with a remarkable approach to our neighbors to the southward. (*That Other America*. By John A. Mackay. Friendship Press. Cloth, \$1; paper 60 cents.) Like a canny Scot, he has also improved his native endowments. When the "Wee frees" commissioned him to found a school in Lima, Peru, he had the intelligence to go to Spain and learn her language before putting in an appearance on the scene of his future labors. From the *Colegio Anglo Peruano* he soon overflowed into the University of San Marcos, where he taught metaphysics until the Y.M.C.A. called him to become a lecturer-at-large in the field of philosophy and religion for all Latin-America, living first in Montevideo and later in Mexico City. For the past three years he has been a secretary of the Presbyterian Board of Foreign Missions.

Perhaps the most discriminating portion of *That Other America* is the chapter on "Latin American Peaks and Caverns." The author contrasts two glorious peaks—Universality, or a sense of wholeness and

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Humanism, or an appreciation of values—with five dismal caverns: cultural primitivism, economic feudalism, ethical naturalism, congenital indifferentism and spiritual escapism. Here we have set forth both the opportunity and the need for Protestant missions in Latin America.

In his final chapter Dr. Mackay sketches the sort of faith which Latin America craves, which is at heart a spiritual impulse which will stir men to newness of life. In Latin lands religion for the masses has been an opiate; for the intellectuals, either non-existent or else an idle and impractical dream. Our only justification for maintaining missions in these republics is to introduce into the lives of the people a force which will transform their lives.

Although the only contacts of our churches with Latin America are in Mexico and Puerto Rico with which this book deals only slightly, our people will find in its pages both inspiration and insight. Here is a chance to gain an understanding of our neighbors in the western hemisphere.

J. R. S.

Personals

During July—one on June 30—the following missionaries, came home from Africa on furlough:

Mrs. Richard B. Hack. Mrs. Hack was Mabel Larkins until 1932 and has taught in Mt. Silinda Institute in the East Africa Mission since she went out in 1922. She is a New York State woman, a normal school graduate, and she taught several years in this country before appointment. Mr. Hack is not an appointee of the American Board but has taught for some time in the Mt. Silinda Institute. Mr. and Mrs. Hack and their small daughter arrived June 30.

Rev. and Mrs. Richard S. Webb of Bailundo, West Africa, where Mr. Webb has been an industrial worker and teacher of trades in the mission school. He is a graduate of Georgia School of Technology; served in the 318th Aero Squadron, A.E.F., during the War. Mrs. Webb is a trained nurse, a graduate of Louisville City Hospital.

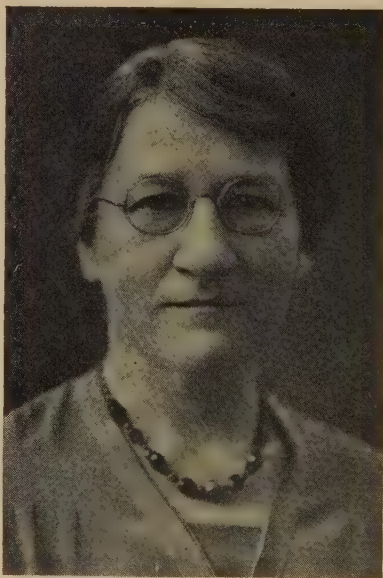
Dr. and Mrs. Aaron M. McMillan of Galangue, West Africa, where Dr. McMillan has built up a small hospital during his first term on the field—the only one in that entire section of the country. He is a graduate of Bishop College and Meharry Medical College, and before going to Africa took an active part in civic work in Omaha, Neb., and served a term in the state legislature. He studied in Portugal on his way out and has the distinction of being the first Negro to receive a degree from the Medical University at Lisbon. Mrs. McMillan is also a graduate of Bishop College.

From China came:

Mr. and Mrs. George M. Newell of Foochow, where Mr. Newell has been teaching in the Union High School which trains boys to be

leaders in rural districts; he has also been deeply interested in promoting a social center which is a project of the high school. He is a Wesleyan University graduate with an M.A. from Columbia. Mrs. Newell is a graduate of Carleton College.

Arthur G. Robinson of Tientsin. A Maine man and an alumnus of Colby College, Mr. Robinson did Boys' Work under the International Y.M.C.A. in China 1913-1926; then, after graduate study in America and Y work in Hartford, he was appointed by the American Board for student work in Tientsin. He is at present business agent for industries of various missions while continuing to keep in touch with students. In December he will return to his family and his work in China.



Miss DeForest

From Japan came:

Charlotte Burgis DeForest, president of Kobe College; daughter of American Board missionaries to Japan; graduate of Smith College, with an M.A. and an L.H.D. from that college; author of *The Evolution of a Missionary in Japan* and *Woman and the Leaven in Japan*. Her distinguished services in Japan

have been recognized by presentation to the Emperor, one of but six foreigners to be thus honored.

Rev. and Mrs. Floyd L. Roberts of Nagoya, where Mr. Roberts has been doing evangelistic work in a district where no Christian activities had been carried on previously, and where he has built up a neighborhood center and has started and directed the Nagoya Choral Society and other musical groups. He is a

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graduate of Otterbein College and Bonebrake Seminary, with a B.D. and M.A. from Yale, and taught two years in Japan under another board between college and seminary. He served in the United States Navy during the war.

From the Near East:

Olive Greene of Izmir, Turkey, where she has been teaching in the American Collegiate Institute, a school for girls. She is a graduate of Wellesley College, with a B.A. from Radcliffe and two years of study in Europe. She has taught two years in Wellesley College, went to Turkey as a term worker in 1912, and received permanent appointment two years later.

Dr. and Mrs. Albert W. Dewey of Gaziantep, Turkey. The home of both is in Colorado. Dr. Dewey received his B.A., M.A., and M.D. from Denver University, and Mrs. Dewey graduated from Colorado College. Dr. Dewey has taken special training in the Vienna clinics; he served as a captain in the Medical Reserve Corps during the war and overseas with the A.E.F. in London and France. Besides his medical work in Turkey he has served under the Near East Relief in Greece, Syria, and the Russian Caucasus.

Rev. and Mrs. Everett C. Blake, educational workers in Merzifon, Turkey. Mr. Blake is a graduate of the University of Minnesota and holds a B.A. and an M.A. from the University of California and a B.D. from the Pacific School of Religion. Mrs. Blake has done advanced work in the two latter institutions, is a graduate of Wellesley College and a daughter of Executive Vice-President and Mrs. Fred Field Goodsell.

Rev. and Mrs. William Sage Woolworth, Jr., of Tarsus, Turkey, where Mr. Woolworth is principal of the American College.

Mrs. Woolworth (Pauline Rehder) had taught in Marash, Turkey, for four years before their marriage. Mr. Woolworth is a graduate of New York University and Union Seminary.

Rev. and Mrs. Frank C. Laubach of Dansalan, Lanao Province in the Island of Mindanao, P. I., also arrived the latter part of July. Dr. Laubach (Ph.D. Columbia) has been doing a striking work of late years: inventing charts whereby people can be taught to read in a day. Forty to fifty thousand Moros have thus been taught to read, and for their benefit he has been printing a small newspaper, *Lanao Progress*, and much other literature. Dr. Laubach is a Princeton man. Mrs. Laubach became a graduate nurse before her marriage.

Rev. and Mrs. Dwight W. Learned, now of Claremont, Calif., but for fifty-three years missionaries of the American Board in Japan, celebrated their sixtieth wedding anniversary with a simple commemorative service at the Claremont Church on Sunday morning, July 7. Dr. Learned received his bachelor's degree, his Ph.D. and his D.D. from Yale University. Florence Helen Rehard was a pupil of his at Thayer College in Missouri where he began teaching as professor of mathematics. Four months after their marriage they sailed for Japan, where Dr. Learned assisted in the organization of what became Doshisha University and in which he was a professor throughout his life in Japan.

Mrs. Ochimi Kubushiro, General Secretary of the W.C.T.U. in Japan and a leader in the campaign against commercialized vice of all kinds in that country, and member of the Executive Committee of the Japanese National Christian Council, has come to America for the

purpose of study, and visited Boston late in July after doing research work in New York and Washington. She is going on to South America for work among the Japanese there. Her father was a Christian minister sent from Japan to do pastoral work among the Japanese in California. She studied in the Pacific Theological Seminary, met her husband, also a minister, there, and after his early death decided to devote her life to work for women and girls.

Edward Warren Capen, Ph.D., Dean of the Kennedy School of Missions and Professor of Sociology at the Hartford Seminary Foundation, has received the degree of D.D. from Amherst College from which he graduated in 1894. Dr. Capen, son of Samuel B. Capen, President of the American Board 1899-1914, is Assistant Recording Secretary of the Board, and was at one time a member of its staff.



Margaret Dow, of Peiping, China, a term worker from 1929 to 1932, received full appointment in 1932 on the field, so there was not the usual commissioning service at the time. The omission was rectified this summer of her furlough year, and she was commissioned July 9 at the United Missionary Conference, East Northfield, Mass. A picture of the group attending will be found elsewhere in this issue.

In Memoriam



Raymond G. von Tobel

One of the landmarks of The American Missionary Association schools was removed by the death of Raymond G. von Tobel in an automobile accident near Randolph, Vt., on July 9. Although only fifty-one years of age at the time of this accident, he had spent twenty-eight years in the service of the Association, of which Mrs. von Tobel shared all but two.

Mr. von Tobel represented the New England missionary tradition at its best. He claimed Connecticut as his home, he loved our churches, and he was consciously committed to a life of missionary service. After graduating from Brown University he went to the Indian school which our churches at that time maintained at Fort Yates, N. D., where he was associated with George W. Reed, formerly superintendent of the Indian churches on the Standing Rock Reservation. There he continued in various capacities until 1914 when he asked for a transfer on account of Mrs. von Tobel's health, and H. Paul Douglass appointed him principal of Ballard Normal School in Macon, Ga.

For twenty-one years Mr. and Mrs. von Tobel directed the destinies of Ballard, serving under four secretaries. When they took charge the school was located in the heart of the city. Later it was moved to a wooded hillside on the edge of the town where a modern school building and principal's home was erected. Few of our schools

have a more lovely setting. Anyone who has visited Mr. von Tobel's home can readily see how he happened to develop his interest in birds, for he had them all about him.

Mr. von Tobel's administration at Ballard has been noteworthy for the harmony which has always prevailed. The officers of the Association have rarely visited the school simply because there have never been any problems pressing for adjustment. This was in large part due to the character of Mr. von Tobel. In a confidential report we find the following listed as his "peculiarities": "Very lovable; gets on with everyone." He never spared himself. He was infinitely patient with the ignorant and the weak. He was a good financier, and loved both the out of doors and children.

It was characteristic of the man that when he took a vacation trip to Yellowstone Park last summer he visited Fort Yates and renewed his acquaintances of twenty-five years ago.

Mr. von Tobel is survived by his wife and his daughter Harriet, aged eleven. They were with him in the accident but received minor injuries.

Ella Johnson Kinnear

The first trained nurse to give a lifetime to the work in China was Ella Johnson, R.N., later Mrs. Hardman N. Kinnear, and she was the senior in the Trained Nurse Association of China. Her professional training had been first in Newark, N. J., but later in the Bellevue Hospital, New York, and she had as a background a sound academic education in the Centenary Collegiate Institute at Haggertstown, N. J., and the Albany Normal Training School.

In 1888 she sailed for China under appointment by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and in its hospital in Foochow held classes for women in medicine and obstetrics. In 1893 she married Dr. Hardman N. Kinnear of the American Board's Mission Hospital in Foochow and after awhile she developed in it the Training School for Men Nurses (The Mission Hospital was a hospital for men), which she managed until she and her husband retired from active service in 1928. She also taught much in the mission girls' school in addition to her home cares.

Her winning, friendly personality gave her tremendous influence with the Chinese and helped her accomplish much along the lines of education in sanitation and health; and she won and kept many friends in America for the work through her delightful gift for letter writing.

On their way home at the end of their foreign service the Kinnears visited awhile their son Gerald in Honolulu where he is business manager of the University of Hawaii. A daughter, Mrs. Sam T. Burns, lives in Baton Rouge, La.

After a long illness Mrs. Kinnear died on July 21 in Oberlin, Ohio.

Luman H. Royce

His consistent shunning of the limelight probably reduced the number of people who could call Luman Royce by name, but it did not diminish the abundant measure of friendship which was his. He had none of the external trappings of a "big" man. His slightness of stature rather reinforced an unassuming manner, and yet when he focused his eyes upon you and the lines of his face expanded into a smile you felt that here was a genuine man. Few men have accomplished more with less stir. In the city of Cleveland he put the impress of his personality upon three very different churches, and then laid the foundations for the Cleveland Union, which is one of the most effective of our local units both from the point of view of fellowship and service. As a national secretary Luman Royce began by organizing new churches during the days of prosperity and then shifted to the less romantic but more needful task of succoring old congregations which found themselves overwhelmed by problems of all sorts. For the last few years of his service with the Church Extension Boards, Luman Royce played the role of "trouble shooter."

Sagacity is the one word which Luman Royce always suggested. He spoke slowly; you felt that his opinions were formed carefully and that his words were weighted with wisdom. The very absence of the spectacular encouraged men to listen to him.

But there were other sides to his nature. He was a good deal of a

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sermon taster, especially when at home in Cleveland, and there was also a daring streak in him. The months of illness which he endured did not depress his spirits. In fact his last public appearance at a denominational gathering—the Midwinter Meeting of 1934—was almost a jovial occasion.

Luman Royce left a host of friends.
J. R. S.

The Chronicle

APPOINTMENTS

June 28. Mrs. Richard B. Smith (née Caroline S. Goodsell) to the Near East Mission.

July 9. Mr. Arthur Robertshaw English, for a two year term in Doshisha University, Kyoto, Japan.

July 28. Miss Florence Eugenie Holt of Chicago, Illinois, as a short term teacher at Kobe College, Japan.

* * *

MARRIAGE

July 25. At Vevey, Switzerland, Prof. Philippe de Vargas of Yenching University and Miss Dora Demierre of Vevey.

* * *

FURLOUGH AUTHORIZED

June 28. Mr. and Mrs. Arthur A. Ward of the Ceylon Mission, with a view to retirement.

* * *

SAILED FOR THE FIELD

July 25. From New York, Rev. and Mrs. Paul E. Nilson, returning to the Near East Mission.

* * *

ARRIVAL ON THE FIELD

June 6. In Sholapur, India, Miss Ella C. Hoxie, returning to the Marathi Mission.

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ARRIVED FROM THE FIELD

July 9. In New York, Miss Olive
Greene of Izmir, Turkey.

July 9. In Seattle, Mr. and Mrs.
Arthur G. Robinson of Tientsin, North
China.

July 10. In Seattle, Rev. and Mrs.
Floyd L. Roberts of Nagoya, Japan.

July 16. In New York, Dr. and
Mrs. Aaron M. McMillan of Gal-
angue, West Africa.

July 20. In New York, Rev. and
Mrs. William Sage Woolworth, Jr., of
Tarsus, Turkey.

July 24. In New York, Rev. and
Mrs. Everett C. Blake of Merzifon,
Turkey.

July 27. In New York, Rev. and
Mrs. Frank C. Laubach of Lanao, Min-
danao, P. I.

July 28. In New York, Miss Char-
lotte B. DeForest of Kobe, Japan.

* * *

DEATHS

July 19. In Cleveland, Ohio, Lu-
man H. Royce, director of city work
for the Church Extension Boards
1918-1934.

July 21. In Oberlin, Ohio, Mrs.
Hardman N. Kinnear, member of the
Foochow Mission 1888-1928.

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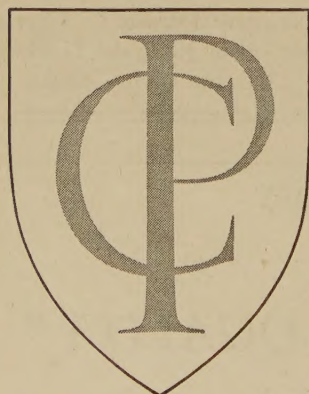
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Organized 1810

Incorporated 1812

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